

THE
CHRISTIANS OBLIGATIONS
TO
PEACE & CHARITY.

DELIVERED

In an ADVENT SERMON at
Carisbrook-Castle, Ann. 1647.

AND

Now Published with *XI* SERMONS more.

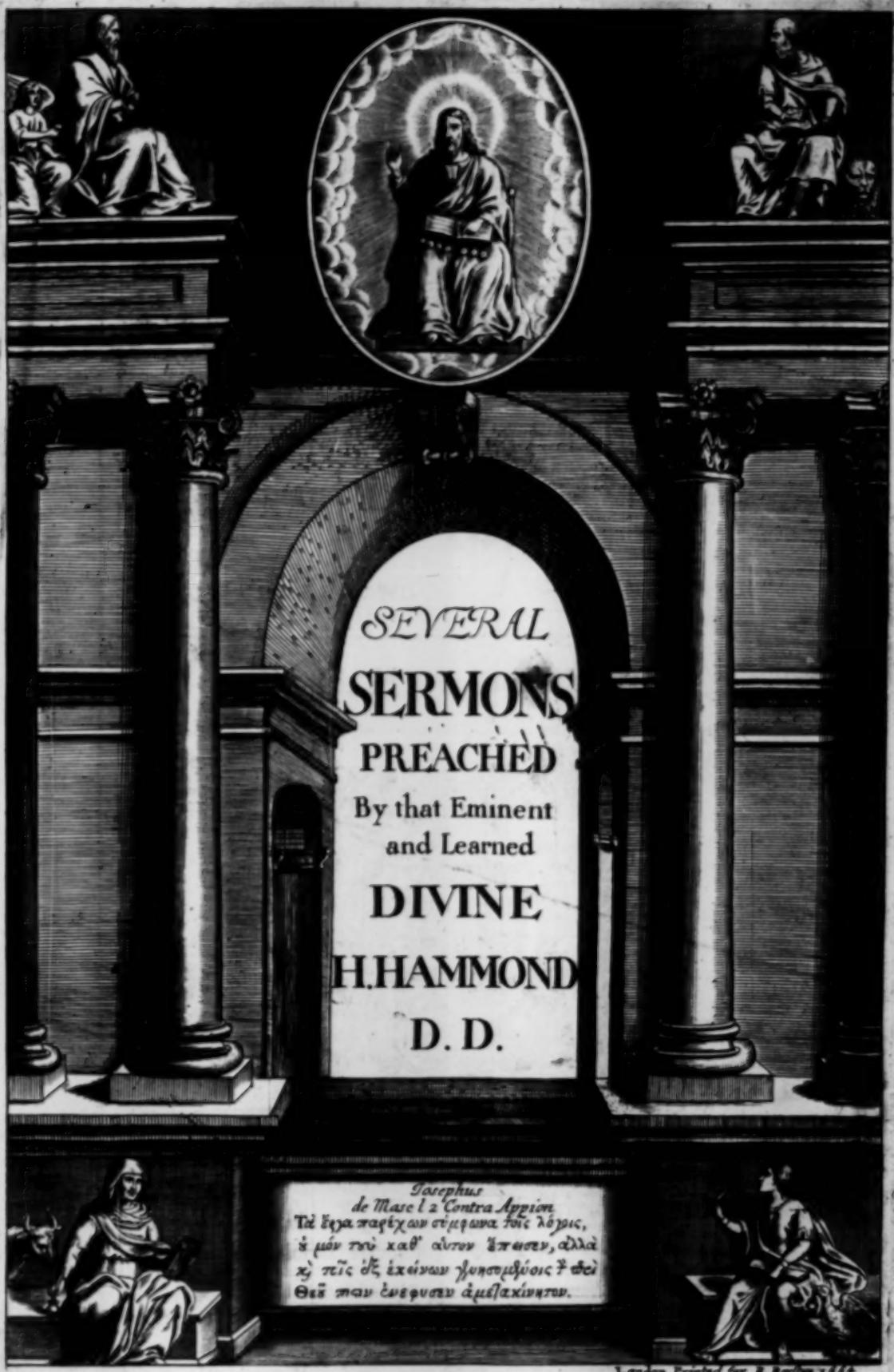
By H. HAMMOND D.D.



L O N D O N,

Printed for *R. Royston*, Bookseller to his most
Sacred MAJESTY, *Ann. Dom. 1664.*

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SEVERAL
SERMONS
PREACHED
By that Eminent
and Learned
DIVINE
H. HAMMOND
D. D.

Josephus
de Masc l 2 Contra Appion
Τὰ ἔργα παρὰ τῶν σήμερον τοῖς λόγους,
ὃ μόνον τοῦ καθ' αὐτὸν ἔπαινον, ἀλλὰ
καὶ πῶς ἔξ ἐκείνων ἡγουμένων τῶν θεῶν
θεῶν πάντων ἐνεργεῖται ἀμετακίνητος.

London Printed for R. Bayly 1786

CHARTER

PEACOCK

1791

1792

For His most Sacred Majesty.



THE Sermon of *Peace* and *Charity* which Your Majesty was pleased to call for about twelve Weeks since, by which means it had the favour to become one of the earliest Addresses made to Your Majesty after the recalling of those Votes, hath now taken the confidence to appear more publick, that it may demonstrate and testifie the reality of Your Majesties inclinations to *Peace*, (which alone could render this trifle considerable to You) and the sincere desire of Your most private undisguised retirements, to make the way back to Your Throne by none but Pacifick means, even then when others thought it their duty by the Sword to attempt it for you.

The other few Sermons added to the Volume have no errand but to attend this, that it may with a little more solemnity approach Your Sacred presence, and enjoy that liberty which is denied to

Your Majesties most obedient

and

most devoted Subject and Servant,

H. HAMMOND.

Sept. 16. 1648.

The Titles of the several SERMONS.

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THe Christian's Obligations to Peace and Charity. *Isa. 2. 4. They shall beat their Swords into Plough-shares, and their Spears into Pruning-hooks.*

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God's Complaint against Revolters. *Isa. 1. 5. Why should ye be stricken any more? ye will revolt more and more.*

SER M. XI. Pag. 175. *Preach'd to the Clergy of the Deanery of Shoreham in Kent, at the Visitation between Easter and Whitsontide, A. D. 1639. held at S. Mary-Cray.*

The Pastor's Motto. *2 Cor. 12. 14. For I seek not yours, but you.*

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The Poor man's Tithing. *Deut. 26. 12, 13. When thou hast made an end of Tithing all the Tithes of thine increase the third year — Then thou shalt say before the Lord thy God —*

A



B

THE
CHRISTIANS OBLIGATIONS
TO
PEACE and CHARITY.

C

The I. SERMON.

ISAIAH 2. 4.

*They shall beat their Swords into Plough-shares, and their Spears
into Pruning-hooks.*

D



E

HE day is the Third of *Advent*, designed by the Church for the Celebration of the closer and nearer approach of the Majesty of Heaven to this lowly sinful Earth of ours; that *ὁλοκληρῶν ἐρχομένη βασιλεία*, *blessed coming Kingdom*, as 'tis styled *Mark 11. 10.* And the Text is a piece of an *Advent* Chapter, the very Contents bespeak it so; *Isaiah*

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prophefying *the coming*, i. e. *Advent*, of *Christ's Kingdom*. All the unhappiness of it is, that this part of the Prophecie about transforming of *Swords* seems not yet to be fulfilled in our ears; that after so many Centuries *Christ* is not yet so effectually and thoroughly born amongst us as was here foretold; that those glorious effects of his Incarnation are not yet come to their full date: i. e. in effect, that *Christ* is come to his birth, and with him all the well-natur'd charitable qualities, all the unity and peace and blifs in the world, and through the contrivances of the Enemy-power there is not liberty or *strength to bring forth*, all the precious issues of Christianity are resisted, and obstructed, and stifled in the Womb; the temper of the pretending world being so

B

strangely

strangely distant from the temper of Christ, the prophecies of his coming having so little of the Sword in them, and the practice of Christendom so nothing else. Blessed Lord, that we might once be able to reconcile these contrary *παρῳκία*, that we might one day celebrate an *Advent* indeed, and that the completion of the Prophecie of this Text might be an Ingredient in the Solemnity, that this of ours might be one of those *Nations and People judged and rebuked*, i. e. convinced and converted by the Incarnate Saviour: for then would these words of the Text be verifi'd of us, *They shall beat their Swords, &c.*

The words are the Character or Effect of Christ's Kingdom, of the state and power of his Gospel in mens hearts: and I shall view them, first, *absolutely*, in the several parts or branches of this Character; and then *relatively*, as they are peculiarly verifi'd of the state of the Gospel, or as they are a character of that.

In the *Absolute view* you have, 1. The *Swords and Spears* on one side. 2. The *Plough-shares and Pruning-hooks* on the other. 3. The *Passage or Motion* of one of these into the other, by way of *Beating*.

In the *Relative view* we shall, 1. have occasion to *vindicate the truth of this Prophecie against the contrary appearances*. 2. To shew you *how and by what means Christianity undertakes to work this great work, to beat the Swords, &c.*

I begin with the *Absolute view*, and in that, with the most formidable part of the Prospect, the *Swords and Spears*; sharp assaulting piercing weapons, found out and forg'd by the passions and wits of men, to arm their rage, to satisfy their covetings and ambitions, to manage all the quarrels that the carnal or diabolical affections of men have commenc'd or inflam'd through the world. These are the gross Elements made use of by the Prophet, figuratively to express the Instruments of our Hostilities; that lie more covertly in our hearts, these invisible *Swords and Spears*, animosities, uncharitable, unpeaceable humors, that Christ came to allay and temper, to transform and beat into other shapes. And to put off the Figure, and give you plain words instead of it; Three sorts there are of these quarrels or Hostilities, which seem all to be comprehended in these words.

First, though more improperly, our Hostilities against God, our rebellions and resistances against his will, our contrary walkings to him, the throwing off that yoke of Moral or Christian duties, *breaking those bands, casting off those cords*, Psal. 2. and that either 1. In an universal dislike of his Government, a direct *nolumus hunc*, that profest Atheism that begins to set up to gather Disciples and Profelytes abroad in the world, that *Chair of the Scorn*, that disclaims Religion as a pusillanimous thing, a ridiculous pedantick quality, that hath in their opinion dispirited and

A and emasculated the world: Or else, 2. by particular oppositions to his commands in the retail, sinning over all the Precepts on either Mount, taking part with the Law of the Members against all the Empires of the Law of the Mind, and under a Christian profession doing as much despight unto Christ as he that hath shut him out of his mouth and brain also. And in relation to these Hostilities it is, that we Ministers are posted from Heaven like so many Heralds at the news of a Battery, or approach of the Enemy, to demand a Parley, before men proceed any farther in their giantly *θεομαχία*, or fighting against God: and our Embassie is very submiss, *as though God did beseech you by us*, as Lot doth the Sodomites on their assault of the Angels, *We pray you, Brethren, doe not so wickedly; We pray you in Christ's stead that you will not proceed in your course, that you will be pacified and reconciled unto God.* And sure these are formidable slaughtering-weapons, very bloody threatening Enemies, that make God think fit to send out Embassies for Treaty, and not venture his Heaven to be storm'd by them.

C A second sort of Hostilities possibly here meant are these against our selves, the farallest and bloudest in the world, the piercing, and wounding, and butchering our own poor Souls, deforming and infeebling them with our wasting habits of sin, exhausting the very principles of civil ingenuous Nature, leaving never a vital spark or seed of humanity behind, but violating, and grieving, and quenching all, a direct *felonia de se*, murdering and assassinating these divine creatures which God had prepared to people Heaven, and casting them out to the noisom'st dunghills, employing them to the meanest offices in the world. Nay, Hostilities to the Flesh it self: those sins that undertake to serve the *grosser* part of us, to have special fidelities and kindnesses to the flesh in all their warrings against the Soul, are not yet so faithful in their performances; work oft the greatest malices to that very flesh, *cast it sometimes into the fire, sometimes into the water*, despoil it of all the honour, beauty, spirits, joys, and life it self, leave it the pitiouslest, disfigured, rifled, wasted flesh imaginable, and so have their malices and treacheries against that also. But the truth is, these are but the *πρεπύγμαι, or σκιαμαχίαι*, the prelufory lighter brandishings of these swords: The uncharitablenesses here especially designed are, in the third place, those that (as our material *swords and spears*) are ordinarily imployed against our Brethren, or fellow-Christians, either upon their *Lives*, or their *Reputations*, or their *Souls*.

I. On their *Lives*: when either our ambitions, or revenges, or, which is the worst of all, and the bloudest assassinate (when 'tis set on it, when 'tis gotten into the Jesuite Chamber of meditation)

dition) our *πνεῦς ὀλέθου*, bitter envying or zeal, when that, I say, like the blood of the Mulberries to the Elephant, shall inflame us to a brutality, a thirst of our Brethrens blood, turning the Christian into a *Nimrod*, a mighty Hunter before the Lord, giving the Church that new notion of Militant in shedding as much of other mens blood (and triumphing in that effusion) as in the Primitive times it poured out of its own veins, when the Heathen Persecutors called for it; when Christians shall design God Sacrifices, bloody Cannibal Oblations, and, in that other stern sense of the Apostle's words, *λογικὰς θυσίας*, *rational humane sacrifices*, whole Herds and Hecatombs at once, and think to avert judgments, to work expiations, to perform supererogating services to God by that means.

2. On their *Reputations*: whether in the Language of the Slanderer and Reviler, whose words are spears and arrows, and his tongue a sharp sword, in the Psalmist's dialect, the preparative to that former practising on the Life, putting men into wild beasts skins, that they may be worried and torn to pieces in their disguises; or whether yet in the higher strain of the censorious Anathematizer, that breathes out woes and damnations, passes that bloody sentence upon all that walk not in his path toward *Canaan*; this spiritual assassiny, this deepest die of blood being most Satanically designed on Souls, and (because they cannot get those into their power) practising it in *Effigie*, slaughtering them here in this t'other *Calvary*, the place for the crucifying of Reputations, turning men (upon any, upon no occasion) out of the communion of their charity, when they cannot out of blis, and no doubt rejecting many whom the Angels entertain more hospitably.

Lastly, on *mens Souls*: whether by terrors or by invitations, by the sharp or by the soft weapon, working ruine and destruction on them. By the sharp, forcing them to violate their consciences in hope to get their bodies or estates off from the torture, (as the *Englishman* is observed, through impatience of any present pressure, to venture the vastest future danger that will pretend to ease or rescue him at the instant, and therefore they say the use of the Rack was superseded in this Nation.) And they that can be Instruments in this savage enterprise, that can thus operate under the great *Abaddon*, in this profession of assaulting and wounding of Souls, for which Christ was content to die, are sure some of the *בני דמים* the sons of bloods, in the plural, as the *Hebrews* call them. And so he also that is so skill'd at the soft weapon, that by the fair insinuating carriage, by the help of the winning address, the Sirene-mode or meen, can inspire poison, whisper in destruction to the Soul (as the Poetick present that had secret Chains in it, fettering and enslaving of him that was pleased with it; *ἡδὴν τῷ δ' ὄρωρ, καὶ εἰς εἶδη, καὶ ὁ λυσιπνεύμων* in the Orator, the delight brought

- A brought shackles, the *beauty* bands along with it, but no man to loose him that was presently insnared by them) he that can tole on the tame, wel-natur'd, easily seducible into all the luxury and the hell, the sin and the damnation imaginable, he is one of the fair-spoken sword-men that *David* speaks of, *whose words are softer then butter, and yet are they very swords.* You have had a view of the Artillery in the Text, the interpretation of the hostile weapons, *the swords and spears*, the furniture of the Heathens Armory before Christ's coming: (Good God, that in their travel round about the world, they were not at length all transported hither, and, like the Teeth of old, sowed and sprung up a whole harvest of *swords and spears*, of animosities and uncharitableness in this our land.) I hasten to the more innocent tools, the weapons of the Husband-man's warfare against his enemies, barrenness and unprofitableness, the *plough-shares and the pruning-hooks* on the other side, my second particular. The signification of these Emblems
- C or Hieroglyphicks you will soon discern, when you but consider them, first, in the general notion, wherein both of them agree, instruments of husbandry; and then in their several particular proprieties. In the first they both accord, to expresse unto us the spiritual industry and skil, the office and the craft of dressing and cultivating of Souls: we are God's Husbandry, his beloved Plantation, intrusted ministerially under him to our own, to our Brethrens diligence.
- D 1. Every man to take the care of his own field, his own Soul, to help it to all the dressing and improving, to water it with his tears, when 'tis a dry soil, drain it with action and business, yea and mix it with new mould, affiance and comfort in Christ, when it is too moist, (the dissolving or weeping earth) and when 'tis too beggerly and lean, to enrich it with all the wholemine of fatness that lies treasur'd up to that purpose in the Word of God, to ply it through each season from the seed-time of Repentance,
- E (that *sowing in tears*) to the *harvest in joy* and chearfulness, the *bringing our sheaves with us*, these worthy meet fruits of that Repentance. This earth of ours, I say, is thus to practise upon it self; or when it can doe nothing else, (the driest, parched, unregenerate Soul,) yet still, with that, to cleave, and open and gasp toward Heaven, to be ready to receive and suck in those showres, those influences which that is ready to afford us; and after all the planting and watering, to acknowledge all to be God's *καρποποιία*,
- F his fructifying or giving of increase. And not only thus, every man to be his own Husband-man under God, but
2. Every man again to help in his Brother's field, to make his art and trade of husbandry as communicative and gainful as he can: not as the manner is of the coverous Worldling, to inclose his skills, for fear any man else should be as prosperous as he;

but to diffuse our charity, and not onely, as the Ancients did, write Books of Husbandry, (our spiritual *Georgicks* and *Geoponicks*) but go bodily, and labour in the Vineyards, by our aid and by our example encourage all the neighbourhood into this Trade of thriving, set to that glorious work of civilizing Desarts, banishing Briars and Thorns (to which the Laps'd *Adam* was condemn'd) quite out of the Country, weed out all the Ferity and Barbarity out of mens minds, bring the whole Region from the neglected Waste to the trim fruitful Inclosure, from the Wilderness to the Garden, and as far as 'tis possible to some degree of return towards *Eden*, towards Paradise again, I mean, towards the Innocence and Fertility of that. And if ever there was a time when the Province was large, (I would I could say the *Harvest* great) and need to pray to the God of the Harvest to send a whole Army of Labourers, not with their military, but their husbandly, Instruments, for the ἡμετέραν φιλανθρωπίαν, ἡ ἐγγύτητα, the grand charitable acts, which *Cyrus* in *Xenophon* preferr'd before the military, to dress a wild People, and plant some seeds (of Christianity, shall I say? nay) of honest civil nature amongst Christians, to make men ingenuous Heathens, one pitch above Salvage or Cannibal, to give a little *Europe-breed* instead of a whole *Africk* of wilder Creatures, and so in some measure to take away *Christ's* reproach, which the most unchristian lives of the generality of Christians have cast upon him; this certainly were a season for such prayers in Christendom, and all the *Plough-shares* and *Pruning-hooks* in a Country would be little enough for that purpose.

But then somewhat is here noted by the particular proprieties of the *Plough-shares* and the *Pruning-hooks*: The *Plough-shares*, they are for the breaking up our fallow grounds, wounding and tearing asunder our firm fast-hardned habits of sins, that Quarry of Earth and Stone, with the fair green even surface over it, fetching up the root of the Weeds and Thorns, our corrupt Customs of Atheism and Profaneness, that grew so voluntarily and so fast; nay, the very green-swart, as we call it, the more innocent, blameless face of unregenerate Morality, which, though it have no great hurt in it, must yet give place to this seed of Christ, furrowing and turning it up all, that there may be the bare earth, as it were the *solum subactum*, the broken, humble, contrite heart, ready for this new Sower, for the infusions of Grace, which will never thrive if there be any thing left to encumber or resist, to over-top or wrastle with it. And so you have the Interpretation of *Plough-shares* here, the rending of the impenitent heart, the preparing it for grace, the humbling the proud sinner, and fitting, and softning, and emptying him for Christ.

Then for the *Pruning-hooks*, if that be the exact rending of the Hebrew, you have then under that colour the dressing of God's

- A God's plantations, the supervenient work of paring and cutting all Excrefcencies in the regenerate Child of Heaven, (parallel to the *washing* of his feet, which were cleansed already, in *Christ's* answer to *Sr. Peter*) lopping off the Suckers, the luxuriancies that will still return as long as we have that root and somes of flesh about us, and if they are suffered to grow too-lavishly, will soon suck away all the vital fructifying juice from the Branches, at least exhaust very much of that heavenly store which would be husbanded at the best advantage, every dram more pretiously employed.
- B

But if our Margent have made the better conjecture, (as many times it doth) and the *Sithes* which you meet with there carry away the importance of the Original from the *Pruning-hooks*, you have then God's calling for his fruits in the time of harvest, *sending his Mowers into the field*, his strict requiring and earnest expecting the plentiful issues of all his care, the growths and fructifyings of his graces, and then put all these together (as indeed the various readings may both stand good, or the Hook or Sickle, which

- C may probably be the yet fitter rendring of the word, will supply the place both of Text and Margent, be accommodable to either, to both uses) and then you have here the entire positive business of all Christianity, sometimes to *break up*, sometimes to *prune*, sometimes to *prepare the fruits for God's barn*, to *begin*, to *advance*, to *perfect that great work of fruit-bearing*, that onely design of all

- D God's methods and dispensations amongst us, the kindly Vintage which he expects so passionately, *Isa. 5.* after all his husbandry. And, O what an exprobration will it be to us, the *Ecce labruscum* there, our nothing but *wild Grapes*, our sour unfavoury fruits of unrighteousness after all this dressing! And let that serve for the second particular of the *Absolute view*. There is onely the third behind, *The motion or passage from one of these to the other*, from the *Swords* to the *Plough-shares*, from the *Spears* to the *Sickles* or *Hooks*, and that by way of *beating*, *They shall beat*, &c.

- E The same individual metall, which was even now a Sword, having suffered some change by the fire and anvil, comes out new forged in the other shape; the same affections that were even now *maliciously acted* by Satan, formed and whet at the Philistines forge, *ὄπλα ἀδύνατα*, weapons of all the villany in the world, the Disquieters of the honour and peace of Christendom, the onely bou- tefeux abroad, our passions and appetites, let them be but trans-
- F formed by the spirit of Christ, let the fire and hammer passe on them, and without being destroyed in that fire they come out new moulded, instruments of righteousness, zeal for the reforming our own lives, emulation for purity, and for fructifying; that *Saul* that was even now an Apostle or Messenger of the Jewish Con- sistory to *Damascus*, and had then such a heart full of *Swords* and

Spears, was so furious a Blasphemer of Christ, and Persecuter of Christians, may continue his metall still, his title, and almost his name and office, and be the gallanter *Apostle* of Christ, the more abundant Labourer for ever after. Christianity doth not mean such enmity to Nature, such scorn and contumely to our humane Souls, as to throw all away as dross and refuse, to mortifie any other members upon earth but those which signifie our sins, *fornication, uncleanness, envyings, seditions, &c.* as for the Affections or Faculties themselves, have they been never so profane and unhallowed, a breathing on them, or a consecrating them anew, a putting them to purer and more honourable uses for the future, will serve the turn; the *Censers of Corah* with a little change will become *excellent plates for God's sanctuary*. Let that *Love* that even now was transported and lavisht out on the sensual object, *be baptized with the Holy Ghost and with fire*, come out a pure ethereal love, fastened on the beauty of holiness, (that angelical purity to be transcribed into thine and thy brethrens hearts;) and the more flaming this love is, the more gracious and more acceptable it is like to be. Let but the hostility that is now let loose upon the persons, the sins, the personal affronts, nay perhaps the graces and vertues of other men, be retrencht and retired, and reflected on our own sins; and then let there be as much steel in the weapons, as much zeal in the revenges and indignations as ever. May but the ambitions and aspirings of the Worldling (that like aire, pent up in too close a coop, works such *συσμῆς* and tempests, such shaking palfie-fits in the regions about us) be fastened, according to S. Paul's advice, on a new object, transformed into the *διωκὲς ἀγάπης*, pursuing of charity, as of a prize in the *Olympick games*, into the *φιλονεικίαι ποικίλῃς*, taking as much pains, striving as emulously to contain himself and others in quiet, to restore a battered Kingdom to Peace again, as contentious men use to put the world into a combustion; and then our *Swords* may become very edifying weapons, our contentions very excellent, profitable contentions, every man striving to surpass and exceed the other in meekness, patience, contented taking up the Cross of Christ, (those more then *Olympick ἀγῶνες*, to which the incorruptible crown is assigned) overcoming men in charity and wel-doing. Do but you enter into the school of Christ, (the most boisterous, raw, uncultivated you, that have least of this sacred temper about you) and that will be able to infuse it: which brings me to my second general, the relative aspect of these words, as they are a character of the Gospel-state, of the kingdom of Christ, and so the fitter for an *Advent Sermon*. And in that we are, 1. to consider what truth there is in that prediction, to justifie and vindicate this prophetic against all the contrary appearances, *They shall beat, &c.* One Objection 'tis clear there is against the truth of this prophetic, (and 'twere more

- A more for the credit of Christendom that there were an hundred others, so this might be superseded) The contrary practice of the generality of Christians. Blessed Lord! *where is this promise of Christ's coming*, this consequent of his birth, and kingdom among men? for since Swords came once into the world, since the sweet of revenge and the advantage of spoiling others was once tasted, since that bloody issue once began to break out, what hath all our Christianity done to stop or stanch it? 'Tis true, what
- B Historians tell us, that at the time of *Christ's* birth there was a notable cessation of Arms over the whole world; and the *ἡσυχία*, *Luk. 2. 1.* (not taxing, but) *inrolling*, that brought *Christ's* Parents up to *Bethlehem*, and so occasioned his birth there, was an effect and immediate product of that Cessation: and 'twas a remarkable act of providence, that upon a former peace, and so command for that inrolling, in the same *Augustus* time, proclaim'd at *Tarracone* in *Spain*, as *Sepulveda* tells us, (which if it had succeeded, *Christ* in any likelihood had not been born in *Bethlehem*) there brake out some new broils, that deferred the peace and inrolling till this very point of time, when *Christ* was carried up in *Marie's* womb to obey the prediction of his Birth in *Bethlehem*. But sure all this would be but a very imperfect completion of this other prophetic in my Text; this peace was soon at an end, and, besides, was rather the midwife to bring *Christ* into the world, then *Christ* to bring this peace: And yet to see how some
- D Observers have been willing to pitch upon this one passage of story, the shutting of *Janus Temple* about the birth of *Christ*, (the *Catholic* peace in that part of the world at that point of time) as the main thing that was pointed at in this Verse.
- Their reason is clear, because as for a long time before, so since that time, there was never any such completion of it; *Christ* born in an *Haleyon* hour, had scarce ever any one afterwards whilst he lived: and for his posterity he makes the profession, *he came not to bring peace, but a sword*, that is, he foresaw this would be the effect of his coming; Christianity would breed new quarrels in the world; *some men* really hating one another upon that score of difference in Religion, (and they say no feuds are more desperately implacable, no swords more insatiably thirsty of blood, then those which *Christ* brought into the world) but *most men* making this the *pretext*, the pretence and excuse of all their bloudiness.
- 'Twas *Du Plessé's* account to *Languet*, why he had not a mind to write the Story of the *Civil wars* of *France*, because if he had said truth, he must render new originals and causes of these Warrs, hound that fox to a kennel which would not willingly be acknowledged, charge that on an emulation, or rivalry of state, which (like the Harlot that, coming fresh from her unclean embraces, had wiped the mouth) came demurely, and solemnly, and superciliously,

out

out of the Church, the only sanctuary to give impunity and reputation (apology at least) to the blackest enterprises; and betwixt the *persecutors* and the *allies*, the true and the pretended casualties, the effect, God knows, is generally too sad. *Mahomet*, that profess to propagate his Religion by the Sword, hath not brought such store of these bloody weapons, so rich a full-stockt artillery into the world, hath not kept them so constantly imploy'd, so sharp set, so riotous in their thirsts of blood, as hath been observable in Christendom. I am sure that *Cæſarean* section, practising upon our own mothers, our own bowels, fellow-Christians, fellow-Protestants, fellow-Profeſſors (shall I adde fellow-Saints? but sure, sanctity, if it were sincere, would turn these Swords into Plough-shares) was never so familiar among Turks or Savages, nay, as *Erasmus* hath sweetly observed, among the wildest beasts in nature, (which are not beast enough to devour those of their own kind) as it is among Christians of this last Age almost in every part of the world. Onely the bladder of Snakes in *Epiphanius* hath been our parallel: They were there but few hours together, but one of them had devoured all the rest; and when (to trie the Experiment, how solitude and want of prey would discipline the devourer's appetite) he was shut up alone in the bladder, his vulturous stomach lets loose upon himself, and within few minutes more one half of him devours the other: so many divided and subdivided enmities, and, when all others are wanting, such bloody practisings upon our selves, that if it be true which *Psellus* saith, that the devils feast on the vapour that is exhaled from the blood of men, sure the Christian devils, and of late the *English*, are the fattest of the whole herd, the richliest treated of any, since whole Tables were furnished for them of the blood and flesh of their worshippers. And thus far I confess my self unable to vindicate this Prophecie in this sense of it, that so it should actually prove that *Christianity* would really drive *Swords* out of the world: I should be glad to be secured by the *Millenary*, that ever there would come an age when this Prophecie would thus be completed; but more glad if this Nation might have the happiness within some tolerable term to enter upon its *millennium*, that the (*Pacem, Domine, in diebus nostris, Peace in our time, our age, O Lord,*) were not such a desperate, *non-licet* form, and that for *deliverance from battel and murther*, as scandalous a piece of *Litany* as that other from *sudden death* hath been deem'd among us.

I have sufficiently shewed you in what sense these words have no truth in them; 'tis time I proceed to shew you in what sense they have: and that will be either,

1. By telling you that this prophetick form is but a phrase to express the duty and obligation of Christians; *They shall beat their swords into plough-shares*, i. e. 'tis most certainly their duty to doe so.

Charity

A *Charity* is the only precept, *Peace* the only *depositum*, that Christ took any care to leave among them: and then be there never so many *swords* in Christian nations, yet 'twere more obediently and more Christianly done, if they were beaten into *plough-shares*. There is a thousand times more need of amending mens lives, then of taking them away; of reforming our selves, then of hating or killing our Brethren: one broken heart is a richer and more acceptable sacrifice to God then a whole pile of such bloody offerings, such *Mosaical consecrating* our selves to God upon our Brethren. And then, as *Clemens* speaks of *seals or rings*, that those that have the impressions and sculptures (as of *Idols*, so) of *Bow* or *Sword*, must not be worn by the disciple of Christ, the pacifick Christian; or as the *Polonian*, being asked concerning two Brethren that desired to be of his Congregation, (as being of a Trade which was suspected to be unlawful, the making of Images or Faces to put upon Guns or Ordnances) gave answer, that he knew no great danger in those Images; if there were anything unchristian, 'twas sure in the *Guns*, which they were used to adorn: so certainly that Christ that came to cast *Idolatry* and *Heathenism* out of the World, desired also to cast out that heathenish custome of wallowing in one anothers blood, of hunting, and worrying, and devouring one another, and with the Christian faith to introduce the brotherly charity into his Church; this being the most strict and most frequently reiterated command of Christ, and that the importance of this Prophecie in the first place.

2. The truth of this Prophecie will be most clear, if you observe the [*They*] in the front, and the reflexion of that on the former part of the verse, *Christ shall judge amongst nations, and rebuke many People*: He shall set up his Kingdom in mens hearts, subdue and conquer them; that is the meaning of *judging*, (as the Administrators of the Jewish Nation, and they that subdued their enemies, were called *Judges* for some time:) and he shall mould men anew into an Evangelical temper; that is the interpretation of *rebuking*: And then [*They*] i. e. these subjects of this Kingdom of his, these malleable, tame, Evangelical new creatures, that are effectually changed by the Spirit and power of Christ's doctrine in their hearts, they that are his Disciples indeed, they shall beat their Swords into those more edifying shapes, shall profess more Christianly Trades; and if they do not, be sure they are at the best, if not *Anti*, yet *Pseudo-christians*, either profest enemies, or false friends of Christ. By this shall all men know that ye are my disciples, if ye love one another: no other Character of difference to distinguish a Disciple of Christ from any man else, but the *Ecce ut se invicem diligunt*, Behold how they love; how they embrace, not how they pursue or slaughter, one another. And

Palaeog. lib.
3. cap. 11.

so

so there you have the difficulty cleared, how it comes to pass that there is so little Charity among Christians; why? because there is so little Christianity among Christians, so much of the hypocritical guise, of the form of Christian piety, but so little, so nothing of the power of it discernable among us. Had but Christ the least real influence on our hearts, it would inflame and animate us with love; had we any of that *salt within us*, *Mar. 9. 50.* the onely preservative from putrefaction and rottenness of spirit, it would be as the Naturalists observe of it, *ἰωτικόν*, *unitive*, and bring along what our Saviour hath joyned with it, the *peace with others*. 'Tis the propriety and peculiarity of the Gospel, where 'tis entertained, to impress this well-natured quality; and wherever 'tis not impress'd, 'twill not be censorious to affirm, in despite of all the glorious appearances to the contrary, that those men have received the Gospel, the name, the *grace of Christ in vain*: which will be demonstrated to you, if I proceed to my second or last particular, to shew you by what means Christianity undertakes to work this great work, *to beat our swords into plough-shares, and our spears, &c.* And that is by three strokes, as it were, and impressions upon our Souls. 1. *By inculcating a peculiar strain of Doctrines.* 2. *By prescribing a peculiar Spirit.* 3. *By setting before us a peculiar Example.* Every of these very proper moral instruments to this end, though (God knows) the stubborn unmalleable weapons of our warfare have too-too often the honour of resisting and vanquishing them all.

For the first, his *peculiar strains of Doctrines*, they are of two sorts: either they are the direct contrary to these *swords and spears*, or else such by way of consequence and result. *Directly contrary*: such is that of *not avenging our selves*, the *μὴ ἀντιστέλλειν τὴν βλάβην*, *Matt. 5.* not retributing of trouble or violence to the injurious, but leaving God and his Vicegerents to work all these necessary acts of revenge, or repaiment; such is that of *loving, blessing, praying for enemies*; and, let me tell you, not onely our own, but (which is worth the considering) our *God's enemies*. For 1. such are all the cursers and persecutors of Disciples; the true Christian's enemies there spoken of, they are all *God's enemies* also, as *Saul's* persecuting of Christians was the persecuting of Christ: There is no possible separating the hatred of the Brethren from enmity to Christ. And therefore *Polycarpus*, an *Apostolical* person, and *Bishop*, and *Martyr*, (one of the first *Angels* of *Smyrna* in the *Revelation*) commanding to *pray for them that persecute us*, takes in not onely the *Heathen Powers and Princes*, the greatest enemies of God then living, but in plain words the *ἑχτοὶ τοῦ αὐτοῦ*, the renouncers and enemies of the Cross, *i. e.* certainly of *Christ himself*. 2. Such were the *Samaritans*, direct enemies of *Christ*, and yet such 'twill not be permitted the Disciples to curse, *Luk. 9. 55.*

3. Because

- A 3. Because the commandment of *mercifulness* lying on us proportionably to God's pattern, (to be *merciful as our Father in heaven is merciful*) 'tis there said, that he is *merciful to the evil* as well as to the *unthankful*, to those that have sinn'd against *virtue* in general as well as against that particular of *gratitude*: and 'tis clear, God loves *his* enemies as well as *ours*, and out of that love gave his Son for those that had sinned against the *first* as well as the *second* Table, and consequently so are we obliged to doe also.
- B Lastly, because St. Paul's reason against avenging our selves is grounded on God's sole prerogative of punishing Malefactors, *Rom. 12. 19. As it is written, Vengeance is mine, I will repay it, saith the Lord.* And this privilege of God's sure extends to the punishing of his own, as well as our enemies. Having named this, I need not mention any more plain Doctrines of direct contrariety to these hostile weapons. If God hath left us no kind of enemies to hate, neither our own nor his, the first, the ordinary object of our animosity and revenge, the second, of our very piety and zeal; and so the furious and the pious sword, the *Febu*-zeal for the Lord of Hosts, as well as that other for our selves, the slaughtering of Christ's or the Christian's enemies, be quite excluded out of our Commissions, then sure there is no excuse for keeping so much profitable Metall in that unprofitable, cutting, piercing shape: there is far more use of those materials in another form, in that of the *plough-share* and *pruning-hook*; the work of Repentance being still as necessary, as that other of uncharitableness is unchristian. But then this is not all that Christ hath done by way of pacifick Doctrines, some other Doctrines he hath as effectually contrary to *swords and spears*, though not so directly and visibly, some mines more secretly to supplant this bloody temper: Such are his teaching his Disciples *humility*, and *meekness*, and *patience*, and *contentedness* with our own, four graces which, if once received into our hearts, are the *breaking the bow*, the *knapping the spear asunder*, the rending up all unpeaceableness by the roots. What are the roots of strife and contentions among men? or in St. James his style, *From whence come wars and fightings among you?* *μαχη* and *μάχαι*, of the greater and lesser size, the piracies of the first or second magnitude: *are they not from the lusts that war and rage in your members?* What be those lusts? Why, the spawn of those two great sensual principles, *anger* and *desire*, sometimes *pride*, sometimes *stomach*, sometimes *impatience of injuries*, and sometimes and most especially *covetousness*, the desiring to have somewhat which God had not made my lot; and nothing but hudling, and blending, and confusion of proprieties, throwing the lots into the Helmet again, can give me hope of attaining it. All the irregular *swords and spears* in the world are in the hands of these lusts, both to forge and manage, and the Graces
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- that

that Christ prescribes are sent to drive these all out of the field. A
 The *humility* that Christ prescribes is directly contrary to that
pride; the *meekness* or *obedience* to Superiors, so inculcated in the
New Testament, is the mortifying that *stomach*; the *patience*, and
taking up the Cross, and *denying my self* that hellish piece of sen-
 suality, that of revenge, ἀντιμαχόμενος, is sent out to duel with
 that *impatience*; and *contentedness* with whatever lot, with that
 of ravening and *coveting*. O let but the *Beatitudes* in the 5th of
Matthew plant these blessed seeds in us, and our *swords* will pre- B
 sently be out of fashion, and within a while assaulted and eaten
 through with the tamest Creatures, the *rust* that themselves be-
 get; your carnal Affections will lie useless by you, or else be un-
 discernably transformed into calmer and more profitable shapes.
 And that is the first part of Christ's method in working this
 change, by a new strain of Precepts or Doctrines.

His second way is by a new kind of Spirit; whether by that we
 mean the *Spirit of Christ*, or the *Spirit of the Gospel*. C

1. The *Spirit of Christ*, taken almost in the Naturalists ac-
 ception of the word [*Spirit*] for a kind of vital or animal spirit.
 For this flowing from Christ our Head, and passing freely through
 all the Members, unites us not onely to him, but one to the other
 also in a vital fellow-membership, to which you know nothing is
 more contrary or destructive then the *Sword* or *Separation*: and
 this is the Argument in St. Paul for the strictest charity, not so
 much as to tell a falsity one to another, (which is sure less then D
 drawing of Swords, calling down fire from Heaven one upon an-
 other) because, saith he, ye are members one of another; all mem-
 bers are united in one spirit. And then though some members are
 sometimes corrupt and diseased, and therefore offend and grieve
 the other members; nay, 2. though one member sometimes
 work real injury to the other, the petulancy of the hand or
 tongue bring mischief to the whole body; and 3. though the
 members generally differ in opinion one from the other, the E
 Smell liking that which the Taste utterly dislikes: yet is neither one
 nor all of these ground sufficient for any member to bear malice,
 revenge, any thing but love and tenderness of care and bowels
 towards the other, because of the uniting spirit that passes through
 them, and gives them joys and sorrows in sympathy one with an-
 other, but never animosities or indignations, underminings or be-
 trayings one of the other.

But then 2. that which I chiefly mean by the new kind of Spi- F
 rit, is the *Spirit of the Gospel*. In the 9th of Luke there is a refe-
 rence to this, (as to a consideration that all disciples of Christ are
 much concerned in, and from ignorance whereof all our bloody
 and fiery and thundering designs against our own or the enemies
 of Christ do proceed) ἐκ αὐτῆς οὐκ ἐπιστάμεθα, ὑμεῖς, you know not,
 or

A or, consider not, *what kind of spirit you are of.* The *Gospel-spirit*, it seems, was peculiarly qualified, a spirit of a special temper, nothing favourable to the proposals of the *Boanerges*; and if you would know the kind of it, you shall have it, first *Positively*, then *Negatively*. *Positively* the *Gospel-spirit* is (a Jewel, will you call it, or) an *Alterism* made up of all those *Celestial Gems* even now touch'd on, *Poverty of spirit, mourning, meekness, purity of heart, hungering and thirsting after righteousness*, not after the *Cannibal-feast* of fellow-Christians blood; again, of *mercifulness, peace-making, being persecuted and reviled*, (and *πῦρ ὑποπόδισμα*, not a piece of *Rabshakeh's* railing Rhetorick to be had in hell which is not poured out on them, and indured chearfully by them in obedience to Christ.) Put all these together, and mix with them such a proportion of *Self-denial*, and chearful following of Christ whithersoever he leads; and the quintessence, the *Elixir* that by the help of the *Limbeck* is fetch'd out of all these in union or refraction, is, in the *Chymist's* style, the *Spirit of the Gospel*, the *Spirit of Christianity*. If you will yet more perfectly understand it, you must then look on it *Negatively*, as 'tis in that place by Christ set opposite to the spirit of *Elias*. *Elias* his spirit you may discern by the five considerations or respects that his person is capable of.

1. *Elias* was under the Law.
2. *Elias* was a Prophet.
3. *Elias* was a Zealot, as the Author of the Book of *Maccabees* calls him and *Phineas*, and so he was peculiarly in that passage to which the Disciples refer.
4. *Elias* called for judgments from heaven.
5. That judgment was particularly *Fire*.

D And proportionably to these five *Elias* his spirit was

1. A *Legal spirit*. 2. A *Prophetick spirit*. 3. A *Zelotick spirit*.
4. A *Cursing spirit*. 5. A *Fiery spirit*. And by the opposition to each and all of these five, you will be able to make up the new-qualifi'd spirit, the *Spirit of the Gospel*.

E 1. The *Legal spirit* is that which was observable in the time of the *Law*, especially in order to the planting of the *Israelites in Canaan*, and rooting out of the Inhabitants; and that was a *rough, bloody, hating, eradicating spirit*: and that *Legal* is certainly out-dated and abolished now, and in its place the *Spirit of the Gospel*, a *smooth, loving, planting spirit*, quite contrary to that.

F 2. The *Prophetick spirit* was that which received immediate directions from heaven: I mean, not from the supernatural influences and motions of Grace, preventing or exciting, sanctifying or assisting in the heart of the regenerate man; but (as the *Spirit of sanctification* and the *Spirit of prophecy* are very distant things, so) I say, from the extraordinary revelations of his will, by *Urim* and *Thummim*, by *Vision*, by *Dream*, by coming of the *Spirit*, or of

the word of the Lord upon them, or to them, *προφουρησι*, acted and carried by God. And the *Gospel-spirit* is that, which after the out-dating of Prophecies pretends to no such special revelations, to no other direction, or incitation, or impulsion of the Spirit, then that which lies visible in the New Testament, (*verbum vehiculum spiritus*, and *διακονία πνεύματος*), the Word is it that brings and administers the Spirit unto us; the Spirit that incites us to perform those duties that the Word hath prescribed us, (and if to any thing else contrary to that, hath then need of the exorcist to bind or cast out that spirit;) the Spirit which, when it comes to be tried whether it be of God or no, pretends not, like *Mahomet*, to be a talking with God, whilst he lies foaming in an Epileptick fit, but is content to be judged and discerned by the old plain Doctrines of the Gospel; a regular, authorized, ordinary, sober Spirit.

3. The *Zelotick Spirit* was a thing peculiar among the Jews, introduced and settled by the example of *Phineas* and *Elias* by way of precedent and standing Law to that Nation, whereby 'twas lawful (when a man was taken in some notorious facts, specified by their Law, *Idolatry*, &c.) to run him through, to kill him in the place, without expecting any Legal process against him. This was expressly commanded by *Moses*, *Numb. 25. 5. Slay ye every one the men that are joyned to Baal-peor*, and accordingly practised by *Phineas* upon incitation from God: and when 'twas done so by a Jew, in the cases provided by the Jewish Law, and by divine impulsion, and the person assured that it was so, there was then no harm in it; but when that incitation from God was but pretended onely, not true, when in any case but that prescribed by the Law, then 'twas perfect butchery and villany even among those Jews: and unless in those few precedents of *Phineas*, and *Elias*, and the *Maccabees*, i. e. *Zelots* (for so the word *Maccabee* signifies in the Syriack) 'twill be hard to find either in Scripture or *Josephus* (where there were whole multitudes of such men) any one example of this practice justifiable even in a Jew. And in opposition to, and not compliance with that, is the *Gospel-spirit* quite contrary to the heights of the Jewish practice, never sheds blood upon any but regular commissions, an obedient, orderly, temperate, cool Spirit.

4. The *Cursing spirit*, that may be of two sorts: either in passing judgments on mens future spiritual estates, a censorious damning spirit; such as hath been usual in all kind of Hereticks almost that ever came into the Church; (*nos spirituales*, we the spiritual, and, in the King of *China's* style, *filiis caeli*, sons of heaven, and all others *animales & psychici*, animal carnal men:) or 2. in wishing, praying, calling for curses either on God's or our enemies. And you may know the *Gospel-spirit* by the opposition to these, a hoping, charitable, merciful, deprecating, blessing Spirit.

Lastly,

A Lastly, the *Fiery spirit* is a *vehement, violent, untractable, unreconcilable spirit*, sets all where ever it comes into a flame and combustion, and will never have peace with any thing which it can possibly consume; nay farther, it infuseth warmths and distempers and turbulencies into all that come within any reach of it, communicates and diffuses its violences to all others: And the *Gospel-spirit* is direct antipodes to that, an *allaying, quenching, quieting, cooling spirit*. And so you see this new Spirit, the
 B *Spirit of the Gospel*, of what a temper it is in all these respects, a Spirit more fit then Lightning to melt the swords in our scabbards, to new forge these hostile weapons into those that are more civil and profitable; and that was the second course by which Christianity was to work this metamorphosis, to *beat these swords, &c.*

3. And lastly, our Saviour hath contributed toward this great work, by the exemplariness of his own practice in this kind: Not only (in the first place) in refusing to have the fire from heaven, that the *Boanerges* would have help'd him to, against the *Samaritans* (profest enemies of Christ, and of all that had any kind looks toward *Jerusalem*; and besides, notorious Hereticks and Schismatics, and yet pretenders to the onely purity and antiquity, against all sense and reason, and so most arrogant Hypocrites also: and yet all this not enough to inflame *Christ's Spirit* into that of *Elias's*, or to change his temper into any thing of zeal or anger against these:) Nor onely (in the second place) in reprehending and trashing of *St. Peter's* zeal, when it drew the sword in his Master's defence against the *high Priest's servants*, and indeed against the very Crucifiers of Christ: Nor onely (in the third place) in refusing the aid even of Angels from Heaven (when they were ready upon his summons) against the Heathens that attach'd him: But fourthly, and above all, by that answer of his to *Pilate*, *Joh. 18.36. If my Kingdom were of this world, then should my servants fight, &c.* (which was certainly part of that *good confession* before *Pilate* mentioned with such honour, *1 Tim. 6.13.*) inferring, that because his Kingdom was not of this world, because he was not a worldly or an earthly King, therefore his servants were not to fight for him against a legal power of Heathens, though 'twere but to save him from Crucifying. 'Tis clear, 'twas one of his Accusers main hopes to find him in *Judas Gaulonita's* Doctrine, That 'twas unlawful for God's people (and so for him that undertook to be God's Son) to be subject to Idolaters, making advantage of piety (as the *Gnosticks* after did) toward their secular ends, the freeing themselves from subjection in this world. But our Saviour every where disclaims that Doctrine, both *Matth. 22. 21.* vindicating *Caesar's* Prerogative by his Coin, and in that *good confession* to *Pilate*: From which 'tis demonstrable, that what was not to be done in defence of Christ when he was in that danger

and under that persecution, is no more to be attempted in that case for Religion, for Christianity it self. I shall shut up this by leaving in your hands that most glorious lively Image of his whole Soul and Life, delivered to us in one *Medall*, that [*Learn of me, for I am meeke and lowly in heart, and you shall find rest unto your Souls.*] To which if you add the sealing and the practising of this, in the giving up his Soul, laying down his Life, an Offering of Charity even for *enemies*, and yet farther, for those enemies Souls, this one Amulet hung about your necks, one would think, were sufficient to *charm* all the *weapons of our warfare*, that are so unmercifully *carnal*, to exorcize and conjure all the *swords and spears* out of the world, to work new transfigurations and metamorphoses among us, to return the Bears and Vultures into their old humane shapes again, and proclaim an universal truce to all the military affections we carry about us, to our wraths, our covetings, our aspirings, a Sabbath, a Jubilee of rest and peace, like that which *Iamblichus* talks of in the Sphears, a καθολικὴ ἀρμονία, a catholick constant harmony and accord, a present pacification of all our intestine broils, and so a quiet and *rest unto our souls*: and till this be done, till this *Advent Prophecie* be fulfilled in your ears, you must know there is little of *Christianity* among us, little of *Evangelical* graces or *Evangelical Spirit*, nothing but *Legal* at the best. That in God's good time there may be more, not in the *brain or tongue*, to *elevate* the one or *adorn* the other, but in the βῆθος καρδίας, the *depth and sincerity of the heart*, more of the work and power, the spirit and vital energy of the Gospel, God of his infinite mercy grant us all, even for the sake and through the operation of his Son Jesus Christ, that *wonderful Counsellor*, that *mighty God*, that *Father of this Evangelical state*, that *Prince*, and that *God of peace*; to whom with the Father and the holy Ghost be ascribed, as is most due, the honour, the glory, the power, praise, might, majesty, and dominion, which through all ages of the world hath been given to him that sitteth on the Throne, to the Holy Spirit, and to the Lamb for evermore. Amen.

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The

The II. SERMON.

MATTH. II. 30.

My yoke is easie, and my burthen is light.

B



Hat the Christian's Heaven should be acknowledged his only blisful state, and yet they which pant for blis never think fit to enquire after it; That Christ the way to that heaven should be truly styled by one Prophet, the *desire of all Nations*; and yet they that look on him be affirm'd by another Prophet, *to see nothing in him that they should desire him*;

C

That a rational creature should be made up of such contradictions, as to desire life most importunately, and yet as passionately to make love to death; to profess such kindness to immaterial joyes, and yet immerse and douz himself in carnal; to groan and languish for Salvation, *i. e.* an eternal state of purity, and yet to disclaim and flie it whensoever any impure delight is to be parted with; might have leave to exercise and pose a considering man, were there not one clear account to be given of this prodigy, one

D

reason of this fury, the many *evil reports that are brought up of the way to this good land*, the prejudices, fatal prejudices infused into us, the vehement dislikes and quarrels to all Christian practice, that onely passage to our onely blis. We have heard of an Angel with a flaming Sword at the gate of Paradise, which our poetick fears and fancies have transformed into a Serpent at the door of the *Hesperides* garden, (that Angel fallen, and turned into a Devil;) we have heard of the Cannibal *Anakims* in the confines of the

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promised Land, that *devour* all that travail toward that Region: and our cowardly, sluggish, aguish fancies have transplanted all these into Christendom, made them but emblems of Christ's *duri sermones*, the hard tasks, unmerciful burthens that he laies on his Disciples; yea and conjured up a many spirits and Fairies more, sad direful apparitions, and sent them out all a commanded Party to repel or to trash us, to intercept or incumber our passage toward *Canaan*, to pillage and despoil the Soul of all Christian practice,

F

of all that's duty in Discipleship.

Three of these prejudices our Saviour seems to have foreseen and prevented in the words of this Text.

1. That there is no need of *doing* any thing in Discipleship. Christ came to free from *yokes*, to release from *burthens*, the Gospel's made all of promises, Obedience to precepts is a mere unnecessa-

The Second Sermon.

ry. And for the preventing of that prejudice, you have here as a yoke and a burthen, so both of Christ's owning, *ζυγός μου & φορτίον μου, my yoke and my burthen.* A

A second prejudice of them that, being forc'd to confess the necessity of Christian obedience, do yet resolve it impossible to be perform'd, discerning the burthens in my Text, must have them unsupportable burthens, no hope, no possibility for us to move under them; and then *studium cum spe senescit*, their industry is as faint as their hope, Desperation stands them in as much stead as Libertinism did r'other, they are beholden to the weight of their burthens for a *superseadeas* for taking them up. And for the preventing of that prejudice, you have here this character of Christ's burthen, not onely supportable, but light; *my burthen is a light burthen.* B

A third prejudice there is yet behind, of those that having yielded the both necessity and possibility of Christian obedience, are yet possest of the unpleasingness and bitterness of it, like those in the Prophet, cry out [*The burthen of the Lord, the burthen of the Lord,*] the yoke a joyless melancholick yoke, the burthen a galling pinching burthen; and to them hath our Saviour designed the *χρυσός* here, as the most significative epithet to express the nature of the Christian yoke. We have rendred it but imperfectly, *my yoke is easie*; it signifies more richly, *my yoke is a benign yoke*, all pleasure and profit made up in the word: *Κύριος & χρυσός, the Lord is gracious*, 1 Pet. 2. 3. *τὸ χρυσὸν τοῦ Θεοῦ, Rom. 4.* signifies the bounty, we render it, the goodness of God, that which immediately before is, *the riches of his bounty*; and proportionably the *ζυγός χρυσός*, a gracious bountiful yoke, a mine, a treasure of bounty, a good, a joyous and a gainful yoke. And he that is thus answered in all his objectionis, confuted in all his fears, and prejudices, and excuses for Libertinism, if he do not acknowledge the reasonableness of Christ's advice, [*take my yoke upon you,*] take it for its own sake, though it were not laid upon you by Christ, my necessary, my light, my gracious yoke; he that will not accept of some office in the house of so good a Master, I know not what kind of address to make to him, I must leave him to *Pythagoras's Sponde's*, that could cure a Mad man, *ἐμυροπῶν*, rectifie the errours of his appetite first, and then his mind, first of his spleen, and then his brain, before any portion of this bread of life will be diet for him. C

I have drawn you the lines which lie folded up in this Text: the filling each up with colours in the shortest manner I could devise, would prove a work of more time then is now my portion. The expedient I have resolv'd on is, to leap over the two former, and only fasten on my last particular, as that which includes and supposes the two former, as that which will bring its reward with it, invite and feed your patience, and in all probability obtain your belief, D E F

A belief, because there is never an interest, never a passion about you that it contradicts.

Your patience being thus armed with a sight of the gesses, but one stage, and that the smoothest you ever pass'd, I shall presume you ready to set out with me, and it is to consider that anticipation of the third prejudice in the Epithet affixt to Christ's yoke, in the fulness of its significancy, *ζυγός μου χρηστός*, my yoke is a benign, a gracious, a pleasant, a good and a gainful yoke.

B Yea, and that in this life, at the taking the yoke upon you; a present goodness in it here, though there were never a treasure of rewards, never a heaven after it: at least as the present paradise of a true Disciple is considered apart, abstracted from that future expectation, *my yoke is a good yoke*, is for the present, the [*ἔστι, Is*] hath an influence on the *χρηστός* as well as on the *ἐλαφρόν*, on the gainfulness of the yoke as well as the supportableness of the burthen. And so you see the full of my scope, the utmost of my design, the present advantages of a Christian course, the instant goodness of Christ's service beyond all other callings and preferments in the world; a yoke, but that a good one, a yoke that shall never be repented of by him that bears it, whatever it be apprehended to cost him at the taking up.

C And 1. you may please to observe that a yoke hath nothing of hardship in it, 'tis smooth'd and fitted to the neck, rather to ease than press, rather to defend than gall; not as a weight or burthen, but only an instrument of advantage, to make the burthen that is to be undergone more easie and supportable: and therefore our Saviour counts of it as that which a rational man would be content to take up of his own accord, if he knew the benefit of it, [*Take my yoke upon you,*] and be richly rewarded in the taking, and you shall find rest unto your Soul. The entrance on Discipleship, making the New Vow, converting to God, is this taking Christ's yoke upon us, (as the performing the Vow, the practice of the several duties, is the moving under the burthen.) And, to prevent mistakes, to forestall all possible objections, I shall acknowledge to you that there is some difficulty in that taking, though not in that yoke, *συνδυάζειν τὸ πρῶτον*, some difficulty in the first setting out, in the breaking off from the former course, whatsoever it were; somewhat of *fancie*, somewhat of *interests* against it.

E Of Fancie: To take leave of an old familiar, to carry out the whole body of sin to its funeral, (that *pompa mortis*, so much more grievous then death it self) to give up the earth to earth, corruption to corruption, with all the pompous solemnities attendant on an hearse; this, I say, hath somewhat of sadness in it, especially to the inferiour brutish part of the man, like the Persian Commander in *Herodotus*, his fall is lamented by the Horses and Oxen and *Barotians*, all the Bestial, rude herd of man joyning in the *Spasmodia*.

So

So besides, there is somewhat of *interests*, some uneasiness again in the motion necessary to so vast a change, some injury to the old possessors, *aliquid iniqui*, somewhat of pressure in the change it self; some pain in spiritualizing of flesh, racking it, fetching it from the *lees*, rarifying and attenuating the *πνεῦμα σαρκωμένον* δὲ πονηρὰς διαίτης, the spirit incrassate by vicious diet, as *Philoponus* calls the habituate sinner, of returning the gross habit of sin to a spareness and slenderness of stature; an exinanition of that carnal appetite which hath brought in all the grosser joyes which hitherto we have fed on. And the truth is, this even with Saint Paul himself goes for a mysterious piece, 1 Cor. 15. 51. *Behold I shew you a mystery, we shall all be changed*: the change of the *natural* to a *spiritual body* is a greater work then the *rising of the dead*. No wonder then that the *natural man* generally is not so well satisfied with this. *Saul* is fain to be struck down in the place; a kind of *λαμπύχια* or swooning fit, an expiration of the animal man, necessary to so great a change, as the *Lxxii*. have cast *Adam* not into a sleep, (as the *Hebr.* Text) but into an *ἐκστασις*, a being hurried out of himself to make him capable of an helper. Thus when Christ was first born in *Bethlehem*, *Herod* the King was troubled and all *Jerusalem* with him. Such great stupendious felicities are not brought forth without some pangs at birth, some unpleasant throes at the delivery; the very earthly *Canaan* is not come to, but by passing through a promemial wilderness. Thus much by way of concession of the some difficulty to the carnal man in taking up of Christ's yoke, the minute of the *new creation*. But that being supposed,

Let me now tell you, this is all that is of hardship in the Christian's life, all the unacceptable even to flesh and blood, the instant of putting on the yoke, of entering into the traces, of harnessing for the future race, *ὠδὴν δαμάτω*, as the Greek in the *Acts* reads it, *the child-birth pangs of dying to sin, of mortifying* *παλιν ἐν ᾧ*, the affections that are so fasten'd on the earth, that, like a *Plantaginis* torn from its soil, they bleat and roar again; the concussion or flesh-quake that follows the sudden stop in the vehement course, the *Vertigo* that the forcible turn in the rapid motion begets, the smart that the passing through the purgative fire costs us: and the fear of this one sharp minute is that that betraies us to all the drudgery and torments in the world, that which makes us so shie of piety, so afraid of all spiritual conceptions. As you know that one terrour of dying, parting of such ancient mates, makes some good men not over-willing to be with Christ, though they acknowledge it never so much a more valuable state: Whereas could we but arme our selves for this one act of spiritual daring, the pain of ascending the Mount *Tabor*, and being transfigured with Christ, we should soon resolve of the *bonum est esse hic*, it is good

A good for us to be here, and set presently to build us Tabernacles, never to return to our old shapes or tents again. Could we but resolve to set out on this voiage, incounter this one Giant, son of *Anak*, the breaking off from our old customs, there were then nothing but *Canaan* behind, that οὐδὲν ἀπίον, as once *Homer* called *Greece*, the pap of the earth, that fountain of milk and hive of hony, (all the Bees and Hornets driven out of it) a succession of uninterrupted felicities streaming through it. Could we but repel the fancy, or support the pangs of one short travail, in contemplation of the joy which the man-child will within a few minutes bring into the world with him, (ἐν ᾧ δὲ ἡ σωτηρία πάλαι,) I am confident Christ would be once more not only *πρὸς δούλιαν ἰδνῶν* in *Jacob's* prophetic, not onely the expectation, but withall the joy, the sensuality of the very Gentiles, that which flesh and blood, man in every of his most inferiour capacities, the rational, the moral, yea and the carnal man would thirst with more joy, tast with more ravishment, devour with less satiety, then ought which his present confections of luxury did ever yield him, and thence break out into the *Virgin-mother's Magnificat*, a transpotation of joy for the approach of the birth of so much blessedness; or into old *Simion's Nunc dimittis*, desire no more joy in this life, then that which infallibly attends the taking a Saviour into his arms, those intimate embraces of Christ in the regenerate heart.

Heb. l. i.

To make this more visible and acknowledged in the retail then 'tis in the gross, in the coyn then 'tis in the bullion, I shall require your patience but to these two heads of probation. One, by viewing severally some of the chief duties of Christianity. The other, by enumeration of the special good things which have ever been prized by mankind.

The first, I say, by surveying the duties of a Christian, the tasks that are prescribed him by Christ, the particulars of his yoke and burthen. Consider them a while, and if they be not the object of all other mens envy, if his toyls be not demonstrably the vastest pleasures, his exercises the most joyous diversifements and highest rank of entertainments that any mortal hath arrived to, I shall be content with *Cassandra's* fate, never to be credited in my affirmations.

For instance, Wel-doing in general, in the first place, the conscience of any degree of having discharged any part of duty, that [*euge*, *bone serve*] from the God within thee, what a ravishment is it to any the meanest undertaker? what an *olio* of all high tastes compounded together? Their very enemies could say it of the *Athenians* in *Thucydides*, That there was nothing that they could count feast or banquet, but the having done what they ought. And the *Persians*, when they beheld the solemnity of the Grecian *Olympick games*, such courage and patience of the combatants, and no reward expected but an *Olive crown*, expostulate with *Mardonius*,

Μᾶλλον ἢ τὸν
ἄλλο τι ἢ
γινώσκοντες ὅτι τὰ
δύο ταῦτα
πρᾶξις.
Hecol. l. 8.

donius,

domus, Why dost thou bring us to fight against those who fight not for money, but vertue? A conscience of having done well serv'd in with a few leaves about it, was it seems the daintiest dish, and most animating emboldning reward in nature. And if a Christian cannot outvie those Heathens, if it be not in our breasts, as it is in the Translations of our Bibles [*a merry heart*, all one with a *good conscience*] and the attribute of that *a continual feast* to thee as it was to *Solomon*, believe it, thy tast is mortified, thou art no competent judge of dainties. And that is one part, or indeed the summe, of all *Christ's yoke*, ἀγαθὴ συνείδησις ὅτι πάντιν, in all things a good conscience.

In the second place, not to lead you out of the most vulgar rode, that our discourse may be the more demonstrative, the Trinity of Theological vertues, *Faith*, *Hope* and *Charity*, what are they but so many elevations of the Soul above all that's mean and painful; so many steps of entrance into obedience and blifs, into discipleship and paradise together?

1 Pet. 1. 8.

For *Faith*, 'tis S. *Peter's* expression, Πιστεύοντες ἀγαλλιάμεθα, believing you do exult for joy; *Faith* naturally hath that acquiescence and joy in it, and that a χαρὰ ἀνεκλάλητος καὶ δεδοξαμένη, an inexpressible and glorified joy, even in this life. Take it but in the manner of its offices, as it is a trusting God with our temporal weal, a full submission not onely to the will, but wisdom of God, a resolution that God can chuse for us better then we for our selves, that whatever he sends, his hottest or bitterest potion, is fit for our turns, and so absolutely better, and even to us (when we see 'tis his will) more eligible, more desireable then any thing we could have prayed for. That chearful valiant resignation of all into God's hands, with an old *Eli's Dominus est, It is the Lord*, let him doe what seemeth him good, what a blessed pill of rest is this unto the Soul? what a Sabbath from all that servile work, those horrid perjuries, those base submissions, that the covetous Mammonist or cowardly trembler drudges under? Though the earth shake, or the hills be carried into the midst of the Sea, he is the Cube indeed that *Socrates* pretended to be, he hath a basis that will not fail, his feet stand fast, he believeth in the Lord. He hath gotten a superiority of mind, that all this region of meteors cannot disquiet; he hath rifled all the Sects of the old Philosophers, robb'd each of them of his master-piece; the Sceptick of his ἀδιαφορία & ἀπαρξία, indifference and untroubledness; the Stoick of his μὴ πικρὴν ἡγαγμένην, he hath none of the tragical complaints how tragical soever his sufferings be; and *Epicurus* of his γαλήνη, tranquillity or calm of mind, to the acquiring of which all his philosophy was designed, a thing so hugely pleasurable, that he hath been taken for a carnal voluptuous swine ever since, upon no other merit but for seeking out those great com-

posers

A posers of the Soul, so much beyond all other Sensuality. Those boasts, I say, and prides, those dreams and wishes of those Philosophers, are now the reality and acquisition of a Christian, an Epicurism which *faith*, and onely *faith*, undertakes to furnish us with. A thing so deeply considerable, that I cannot but resolve all the differences of mens estates and fortunes as well as souls, their secular felicity and infelicity as well as piety and impiety, to proceed from this one fountain opened by Christ to the House of David: No Prince more happy then the Peasant in the present advantages of this life, but as he hath more *faith* then he; the spring of our daily misery as well as our sins is the [*Ὁ ὀλιγοπιστία*, *Oye of little faith.*]

And so certainly for *Hope*, that second Christian Gem, that Royal High Priest of ours that enters within the Veil, takes possession before-hand of all that's rich or secret, brings down all the Treasures of another world to be our daily portion in this, hope of Eternity, hope of Heaven, you will not wonder if I assure you 'tis a far pleasanter Companion then the possession of all worldly preferments. You would be amazed to hear a *Papist* describe his *Purgatory flames* so scorching, and yet go chearfully out of this world into the midst of those flames: but he will satisfy your wonder when he tells you, that the expectation of the heavenly joys that those flames do confirm and ascertain to him, though alter never so many hundred years, * *the precious hope that dwells there, and the assurance of a * Title in Heaven, a portion in that glorious δόξα or inrolment, is richly sufficient to allay those flames, to make those scorchings supportable.* And then judge what a confluence of pleasures is this one grace supposed to be, which is resolved sufficient to sweeten and recommend a *Tophet*, to make torments desirable; like the kind gales and benign vapours under the Line that *Menardus* tells of, which make the Torrid'st Clime habitable, and the presence of that *Fourth* in *Nebuchadnezzar's* Fornace, which makes the *Three Children* sing in the midst of flames.

As for *Charity*, that is certainly the *μειζων τίτλων*, superiour to either *Faith* or *Hope*, for joy & pleasure, as well as use and excellency. Can there be any thing so ravishing as *love*, love of so for-ever-satisfying a beauty, that heroical improvement & elevation of Soul, the want of which is as great a punishment as 'tis a sin, as much of hell in the extinction of *this* flame as in the raging of *that*, in the chill numm'd as in the raving tormented spirit, as fatal a Lethargy from the one as Fever from the other? *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha*, saith St. Paul. Blessed Apostle, I cannot imagine thy Gospel-spirit could permit thee to deliver those words as a wish, or prayer for curses on any, even enemy of Christ; may not this form of speech be a Scheme of Apostolick Rhetorick? *If any man love not the Lord*

* Μένει δ' αὖ
τοῦτο ἔλπις.
* Τύτλημα ἐν
Δόξῃ αὐτοῦ.

Ep. med.

D

Jesus,

Iesus, he *is* and shall be, for the very present he *is* the interpretation of those thundring sounds, *anathema maranatha*, a miserable accursed creature; the very not loving, the chilling of that blessed passion within his breast, is the saddest curse that the Devil could design his hated' st enemy.

Add unto this that other branch of *Charity*, that ray which *Prometheus* in the figure stole from heaven, to inspire and warm the world with, that inferiour elementary fire, love of our fellow-men, our fellow-Christians; and tell me if there be any thing so capable not onely of the *quàm bonum*, but the *quàm jucundum* too, that hath so much of the pleasant as well as the vertuous in the composition. The ground of all pleasure is agreement and proportionableness to the temper and constitution of any thing; the reason, saith *Boethius*, that men love *Musick* so well, is the answerableness of the Notes in that to those observed by nature in the fabrick of our bodies: And say me, is there any thing so agreeable and harmonical, so consonant to our reasonable nature, to the ingenuity of our kind, and consequently so universally delightful to all that have not put off Man in exchange for Panther and Tigre, as that which Christ hath left us our duty, yea, and our reward, the loving of the brethren, that language, that Song of love that we are to practise here, that we may chant it in heaven eternally? 'Tis said to be a speech of Christ's which the Nazaren Gospel hath recorded, though our Bibles have not, (and it seems by *St. John* all was not written which Christ spake to them) *Nunquam lati sitis nisi cum fratrem in charitate videritis*, There is no spectacle of delight to a Christian, nothing of value sufficient for a Disciple to rejoyce at, but to see his fellow-Disciples embracing one another in love: And they say, *Mahomet* was such an admirer of this quality, that he once resolved to have inserted a Precept of good-fellowship among his Laws, because he thought he had observed (though most ridiculously mistaken) that that which is indeed the bane, was a promoter of this *Charity*. I conceive I have the suffrage of all mankind, that *Charity* is a pleasing grace; and of the wisest and most pondering observers, that *Friendship* is * the onely sweet neighbour and companion of life, that which being drained from its baser mixtures (which would otherwise cause satiety) becomes the prime ingredient in the glorified Saints, of whose state we understand little, but that they are happy and love one another, and in that for ever happy, that they for ever love one another; *charitas nunquam excidit*, and so their bliss *nunquam excidit* neither. And then behold and admire the goodness of this yoke; Christ's design even in this life to set up *charity*, *friendship* above all vertues, as high as it is above all felicities, to settle that for the prime Christian duty which hath most of present blessedness in it, to make that our burthen which is our bliss, our yoke which is our boon;

and

* *Hic per
hoc dicitur
Treas. 2^o 1^o.*

A and withall to separate it from all those mixtures which would either imbitter or shorten, cool or satiate our love, the lusts and excesses and the prides that would make the most ingenuous delight either less ingenuous or less delightful; that love of my Brother's virtues, love of his Soul; love of the Nature that Christ assumed, and died for, and carried to Heaven with him; love of the Image of God in him, that most transporting, durable pleasure. And all *this* will be abundantly sufficient to make up a second instance of the *χρηστότης*, the *graciousness* and pleasantness of *this* yoke.

B A Third shall be, by referring you to the most extemporary view of the commands of the *Decalogue*, which Christ came not to destroy, but to fill up and perfect. Temperance is the onely Epicurism; Contenance or Conjugal Chastity the onely *Superfedeas* to that black flame, that is the Incontinent's daily Hell even in this life: But above all, that Precept of the Old, and Mystery or Craft of the New Testament, [*Thou shalt not covet*] that of Contentment with whatsoever lot, the prohibition of * *all desire*, which seemeth such a galling restraint to the carnal man, with his * bored tub of insatiate desire (as *Iamblichus* calls it) about him; but to him that hath taken this yoke upon him is the gainfullest, not duty, but donative, not burthen, but purchase and preferment, that any mortal is capable of. The Philosopher could resolve it the way to help any man to whatever he wanted,

D *destrahere cupiditatis*, to pare so much off from his desires as his desires were larger then his fortune. To bring down his ambitions to his lot, would be as rich a prize as the compassing and acquiring all his ambitions. Contentment is (in earnest) the Philosopher's Stone, that makes Gold of any thing; the *Pandora's* Box, that hath all wealth and honour and pleasure in its disposing; makes the poorest Eremite the richest possessor, the most scorned abject, the most honourable person; the Recluse, or the

E mortified Christian, the most voluptuous liver in a Kingdom; every diminution that can come by the malice of men or devils, * a pleasurable calamity; whilst the largest possessions in nature without this one skill, [*ἔμπεδον καὶ μεμόνεμα*] this sovereign piece of Alchymy, are still the perfectest beggery imaginable. The Devil's whole Map or Landskap of all the Kingdoms and glory, if (as liberally offered, so) actually bestowed, is not able to satisfie the lusts of one eye, much less to fill up the angles and vacuities of one heart without it. That one prudent instruction of [*Quod sis esse velis, nihilque malis*] in one Poet, or [*Permites ipsis expendere numinibus*] in another, or [*Ἄλλ' ἔχε σὺν ἡμῶν, ἀντρεφόν δι' ἑσέον*] in a third, [*Stand still and see the salvation of our God*] is a far richer provision then all their more glittering fictions of Golden Apples, and Golden Showers, and Gol-

* Πᾶσα ἐπιθυμία.

* Πίστις τοῦ ἀνθρώπου ἐνθεοῦ.

* Καὶ ὁ θεὸς ἡμῶν τίς ποιεῖται. Hef. 1. 1.

Od. 19.

Od. 16.

* Θάρρος δὲς
μακάρι, ἀνθρώ-
πων τῶν
Hom. hym. in
Mar.

den Fleeces, and Golden Rods, that could make such sudden metamorphoses, yea, and of the χρυσὰ δίχτυα, the Golden Nets, the Golden Ages can afford us. In heaven, saith Christ, *they neither eat nor drink, marry, nor are given in marriage*, and yet are better satisfied and pleased than they below, that are fed in Mahomet's Dining-room, or lodged in his Seraglio: The not desiring those pleasures of life is to them the same thing with advantage, that the enjoying them is to others, (as the Poet that begs two things of Mars, * *Either valour for war, or peace that he may not need that valour*, would be richly provided for which soever was granted him.) And this is, in Christ's language, being ἰσῳητοί, *equal to the very Angels*. It seems, 'tis the Angels special advantage above us men, that they desire not the πάντα πάντα, the *all these things*, which the luggage of flesh about us makes to us so necessary; and no such Crane, such Engine to elevate our nature to this ἰσῳησία, to this so *Angelical a state*, as μὴ ἐπιθυμῶν, this so liberal a *Science of Contentment*, which not onely makes *Romances* credible, finds Mines in our Closets, under every Cushion we kneel on, rains down both the *Indies* into our Treasury, satisfies all our needs, fills all our vacuities; but is withall the noblest act of wisdom, of superiority of mind, of prowess, and conquest of our selves, that any Book but that of *Life*, any place but Heaven can give us story of; and therefore sure a ζυγὸς χρηστὸς, a *yoke*, a command of Christ, but that a benign and gainful yoke, in the third place.

A fourth instance I cannot omit, though I suppose the most vulgar phancie hath prevented me in it, because Aristotle hath a Note in his Rhetoricks, that *some kind of Auditors are most wrought upon by such*; and that is from the Catalogue of the *blessing Graces*, in the 5th of Matthew, *Blessed are the poor in spirit, the meek, &c.* In the present, they are blessed, yea, and would be so though there were never a Heaven of blessedness behind for them. Will you examine the truth of this in a few of them?

1. *Poverty of Spirit*: whether a preparation of spirit to be poor, and then 'tis blessed Contentment, that just now we parted with; or whether it be *Humility*, blessed humility, and then, besides the advantages it hath toward another life, *grace to the humble, to the humble more grace*, and at last heaven to the humble, yea, and more heaven (as in the learned rules of Husbandry they are appointed * *to plough, to sow, and to reap too all naked*, humility, portrayed by that nakedness being the onely auspicious posture, the onely catholick qualification for all seasons,) besides these advantages, I say, 'tis over and above, even in the eye of the world, an amiable graceful quality, hath a present secular blessedness in it, a calm of Soul to it self, a controlling loveliness in respect of others, and a world of conveniences attending it. 'Tis that wherein

* Γυμνὸν
παύειν, γυ-
μνὸν ἵε βοω-
τῶν, γυμνὸν
δ' ὀμῶδες.
Hes. l. 2.

A wherein heaven and earth are met as rivals : God himself a making court to it, *With him will I dwell*, and in the Oracle, ---*γάμους τόσον ὅσον Ὀλύμπου* there are two Residences, Palaces, Thrones for God, *Heaven*, and an *humble Soul* : and for men, a plain *φίλτες* and *θεληθρον* to them, an Enchantment or Charm of respect and love, wherever 'tis met with; whereas in the mean time Pride goes alone in state, onely with a train of menial scorns and curses after it; 'tis a kind of excommunicating sin, drives away confidants, counsellors, servants, graces, the very credit and reputation which it courts, all kind of company but devils and parasites, that *peſſimum genus inimicorum*, that worse kind of devil of the two. So true is that of *Solomon*, *Prov. 16. 19. Better is it to be of an humble spirit with the lowly, then to divide the spoil with the proud* : the comparison there is set as betwixt the *lowly* and *proud*, so betwixt the *humble spirit* and *dividing the spoil*; there is no need to mention any benefit of *humility*, the *humble spirit*, it seems, is reward enough to it self, and all the *proud man's* prizes are not comparable to it in this life.

So for *Meekneſs*, 'tis a lovely grace again, *The ornament of a meek and quiet spirit*, 1 *Pet. 3.* a more gallant embroidery, more enamouring dress, which hath more of the Agreeable in the look of it then all the other helps of beauty can afford that Sex which is there spoken of : but especially that notion of *meekneſs* that consists in obedience to our lawful Superiors, which (beside the many other conveniences of it, *that thy days may be long in the land*, &c. long life in a *Canaan*) is a most advantageous gainful duty, such as, if it had applications made to it, would infallibly leave the Prince the onely uneasie person in the Kingdom, because he onely were assigned the task, the painful, thankless, yet necessary, task of *commanding*, and deprived of the *obsequii gloria*, that far more glorious, I will add and pleasant, way of *obeying*. The glory of it is such, as that *Gerson* having discerned in the Angels two habits, one of ** waiting upon God*, the other *in the ruling and managing of things below*, resolves, that if that Angel were to set himself out in a lustre, to triumph in a *Magnificat*, it would be certainly in the Virgin *Mary's* style, *humilitatem famuli*, that he were a meek servant of God's, rather then a Prince of so many myriads of subjects. And for pleasure, I shall profess my sense so far from doting on that popular Idol, *Liberty*, that I hardly think it possible for any kind of obedience to be more painful then an unrestrained liberty: Were there not some bounds of Magistrate, of Laws, of Piety, of Reason in the heart, every man would have a Fool, they say, I add, a mad Tyrant, to his Master, that would multiply him more sorrows then the briars and thorns did *Adam*, when he was freed from the bliss at once and the restraint of *Paradise*, and was sure greater slave in the *Wilderness* then he was in

* Menténque profundam circumcumeunt.
Boeth.

the Enclosure. Would but the Scripture permit me that kind of A
 Idolatry, the binding my faith and obedience to any one visible
 infallible Judge or Prince, were it the Pope, or the Muti, or the
 Grand Tartar, might it be reconcileable with my Creed, it would
 be certainly with mine interests to get presently into that posture
 of obedience. I should learn so much of the Barbarian Ambassa-
 dors in *Appian*, which came on purpose to the *Romans* to nego-
 tiate for leave to be their servants: 'Twould be my policy, if not B
 my piety, and may now be my wish, though not my faith, that I
 might never have the trouble to deliberate, to dispute, to doubt,
 to chuse, (those so many profitless uneasinesses) but only the
 favour to receive commands, and the meekness to obey them;
 so demonstrably true is the *μακρόθυμοι ὁι πράξις*, (the very meekness
 is their blessedness) and from thence this part of the gainfulness of
 this yoke.

* Ὅς μὲν δὲ
 μέγα δόνη-
 χαιρεῖ τῷ
 δαίμονι καὶ τῇ
 ψυχῇ.
 Hel. l. 1.

I will detain you but with one more of that Catalogue, that of C
Mercifulness, the pleasurablest burthen in the world; there's no
 such kind of inward delight and sensuality, as it were. * *Liberality*
 is a kind of tickling to the Soul, 'tis hard to conceal the pleasure of
 it, to keep it from boiling over, from running out at mouth in
 vain-glory. To make a poor man happy, and by a seasonable
 alms to reprieve and rescue him that was, as it were, appointed to D
death, is that God-like quality, as *Pythagoras* agrees with Christ,
 that kind of *creative power*, that of all things men are best pleased
 with; and therefore naturally they love those better, as their crea-
 tures, whom they have thus obliged, then any their liberallest be-
 nefactors. This the good-natur'd Tyrant *Phalaris*, if his Image
 be truly drawn in his Epistles, took more joy in, then in all his other
 Greatness, design'd that Tyranny (that cost him and others so
 dear) to no other end, then that it might yield him that one plea-
 sure, the power of obliging many; and accordingly he wooes and E
 beseeches to be allowed this favour, nay quarrels and threatens his
Bull to those that would not afford him this joy, of pouring out his
 largesses upon them. This so delightful a piece of duty, so perfect
 voluptuousness to any ingenuous man, is withall, let me tell you,
 be it never so incredible, the gainfullest trade, the thrivingest
 way of merchandise for the wealth of this world, that any Pro-
 jector can direct you to. Give me leave for once to interpose in
 secular affairs thus far, as to assure you of that that I will pawn
 my whatever is mine for the truth of it, (and for which I conceive
 I have so many plain promises in the Scripture, that 'twere infi- F
 delity (in me, I am sure) to doubt of it) That the exercise of this
 duty of *alms-giving* was never the impoverishing of any Family,
 but constantly the enriching. Let it be tried, and I will once set
 up the Ensurer's Office, that whatever goes out on that Voiage
 shall never miss to come home with gain: there is no man that part-
 eth

A eth with any thing for *Christ's* sake, saith he, *but he shall have an hundred-fold more in this life.* Add but this *χρησιμότης* to the *χρησιμότης*, this of *gain* to that of *delight*, the policy to the even sensual ravishment of it, and you will resolve that *Christ* was a good Master, that if you had been call'd to counsel at that great Parliament, had had your Negative in that power of making Laws for Mankind, you would not have chosen a smother and more agreeable yoke for your selves then this that *Christ* hath design'd for you.

B I promised to make this as evident by another head of probation, the enumeration of the special goods that have ever been prized by Mankind; but that were a new Deep, and you have no stock of patience to hold out that Voinge. Among all that have ever pretended to that Title, I will suppose that of Honour hath gotten the primogeniture, supplanted all other Pretenders, in an ingenuous Auditory; and therefore one word to that, and I shall think I have made good my undertaking.

C *Honour* I conceive to be the Daughter of Heroick action, and specially of Victory: And is there any such sweeping triumphant Conqueror in the world as the regenerate *Christian*? *νικᾷ ἑαυτὸν*, he overcometh the world: overcomes himself, that Lion and that Bear that *David* combated with, his furious rageful Passions, *Achilow* in all his shapes, and is always in pursuit of that victory, *νικᾷ*, still in the present, he is always overcoming: overcomes enemies,* the inurious person, by not retributing of injuries, the

D very tyrant persecutor, (whose adoration he hath when he can get none of his mercy, whilst t'other that is frightened out of his conscience and integrity, is scorn'd and kick'd into hell by him) yea, and the Devil, that *ὁ πονηρὸς*, the evil one, whom when the Christian resists, he conquers, (*φευγὲν*, he shall flie from thee,) yea, and overcomes, and reproaches, and triumphs over all the world besides, practises those duties upon *Christ's* commands, which neither Jew nor Heathen ever thought themselves oblig'd to. *Athenagoras* can challenge all the Philosophers and Law-givers of the world to equal *Christ* in one Precept, or Christians in one practice of theirs, that of *bleſsing of enemies*; and no *Goliath* of *Gath* being able to answer his challenge, no uncircumcised *Philistine* of confidence to meet him, (*Μὴ γὰρ αὐτὸν σὺ λυσοῖς ὅλον τ' ἔατόν*,) the Christian is the onely victor, he conquers the whole world about him, yea, and those glittering Courtiers of the superior world, outvies and conquers Angels in that one *dignity of suffering for Christ*, and so becomes the renowned'st Champion under heaven.

F To this I should add again, if I had not said so much of it already, and if 'twere not a baser earthier consideration, the profit and secular advantage, of which the Christian life (let the insensate worldling think what he will) hath the peculiar onely promise from him which hath the sole disposing of it. Some mistakes there

* *Παρρησίας ἀσθενείας.*

are in judging what worldly Prosperity is. Let it be rescu'd from these mistakes, as particularly from that of signifying a present few-months vicissitude of power and wealth, (so sure to be paid (and confuted from deserving that Title) by that of the Prophet, *When thou ceasest to spoil, thou shalt be spoiled;*) let it signifie, as alone it doth truly signifie, that *competency*, not that *superfluity*, which hath all the advantages, and none of the pains, of wealth in it; and no question the doing our duty (though it be the present leaving of all for Christ's sake) is that which doth not use to fail of the liberallest sort of harvest, the hundred-fold more in this life, *i. e.* all the true advantages of those possessions, without that addition, which would be bare profitless incumbrance, and which, if it were added, would prove a most disadvantageous diminution. I shall venture the brand and punishment that belongs to the most infamous Cheat, whenever any Disciple of Christ shall think fit to call me his underminer or enemy for this doctrine, when he shall think fit to tell me really, that Honesty is not the onely Prudence, the surest foundation and treasure of worldly blifs.

I have done with the particulars I promised: And now put all together, and you will never think the Preacher a Tyrant more, never pittie the melancholick, but envie the ravishments of him that hath taken up *this yoke* (yea, though it have a *Cross* annexed to it) to follow Christ; you will never put in for your part in *Mahomet's Paradise*, exchange your purer Gospel for a grosser Alcoran, having in this very yoke of Christ a satisfaction to all your longings, a richer harvest of joys in the present possession, then all the false Prophets and false Christs could feign for their Clients in the latest reversion. And having thus fortifi'd you, I shall now challenge the Rival Satan to come out to thee, to bring forth his pleas and pretensions for thee, to interpose his exceptions, if he have any, why this hour should not be the solemn *Ara*, the date of thy long farewell to the Kilns and Flesh-pots of *Egypt*, why this minute should not be that of the blessed shrill Trumpet's sound, that of proclaiming a *Jubilee*, a manumission for thee (and all thy fellow-captives) never to return to his Gallies again, who art offered so far a more gainful, more easie, more pleasant, and more liberal service. Satan, I am confident, dares not say his wages are comparable to those that here I have tendred thee from Christ: let him shew me in all his Kingdoms of the earth, in his Treasury of gold, or *Gynaceum* of beauty, any thing fit to be a Rival with the Graces, not which the Poets feign, but, which the Sermon on the Mount prescribes, (ingredient and constitutive of a Christian) both for the gain and pleasure, the commodity and the delight of them even to flesh and blood, (when the one Bedlam-heat of youth, or Lethargick custom of sin is over) and I shall no longer pretend to get any Profelyte out of his hands.

And

A And if after all this I must be content with the fate of other Sermons, to have play'd a vain-glorious prize, *αἰετὰ δῖπον*, wounding none but the air this whole hour together; if I must miscarry in this so charitable undertaking, and may not be heard when I come but to comply with you in all your interests, to direct you through one *Canaan* to another, to lay you out a Paradise here for your roade to an eternal Heaven; I confess I am fallen upon a peevish auditory, a company of sick phancies and crest-faln souls: For whose cure,

B I might yet farther set off all this, and improve it into little less than a Demonstration, by the view of the contrary not onely unpleasant and unprofitable, but even painful, tormenting, trade of sin; those so many *Limbo's* in passage to the deeper hell; that *Sodom* of filth and burning in the way to a *Tophet* of worms and flames. But I had rather phansie you the *Sheep* in *Aristotle* which the green bough would lead, then the *Goats* in the same Philosopher that the nettles must sting; whom the cords of a *Man* might draw, then the whips of *Scorpions* drive into Paradise, into *Canaan*; being confident that I have at this time revealed such precious truths unto you, that he whom they do not melt, and charm, and win to enter into this so necessary, so secible, so gainful a service, Father *Abraham's* Divinity would prejudge and conclude against him, that *neither will that man convert, though one should rise from the dead and preach unto him*. If there be any here of this unhappy temper, the onely reserve I have to rescue him is my prayer, that God would touch his heart, that he would say *Ephphatha*; that if there be any consolation in Christ, any comfort of love, any vertue, any praise, any such thing as Paradise here, or Heaven hereafter, we may every of us think of these things, and having entred into the blessed Family of this good Master, we may all serve him acceptably here, fight under his Banner, overcome by his conduct, and reign with him triumphantly hereafter.

E Now to him which hath elected, created, redeemed, called, justified us, will consummate us in his good time, will prosper this his Ordinance to that end, will lead us by his grace to his glory; To him, &c.

F

The

E P H R A I M ' S Complaint.

The III. SERMON.

J E R. 31. 18.

I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a Bullock unaccustomed to the yoke: turn thou me, and I shall be turned.



His Text is a sad soliloquy of a provoking afflicted people. *Ephraim transmigransem*, reads the Vulgar: and sure טחנור, which we reade *bemoaning*, would be better rendred thus, The ten Tribes sealed up in a black night, a fatal last Captivity.

To parallel our state with *Israel* in the *transmigransem*, is not my design, much less in the *bemoaning*; that's but a piece of unseasonable pusillanimity that our English hath imposed upon the Text, and our Saviour hath inspirited us into a more chearful guise in suffering, the χαίρειτε ὑπερβαλλόντως, *rejoyce and be exceeding glad*, the most blissful joyous condition of any.

The parallel, I fear, will prove too perfect in the words themselves, which *Ephraim* then was over-heard to utter, and perhaps some infidel hearts may be a whispering now: and that I may prevent this parallel, I have pitcht upon these words, *I have surely heard Ephraim*, &c.

The sense of *Ephraim's* μωροδία, thus sadly muttered, 'tis possible you may not articulately understand. I shall briefly be his Interpreter, by giving you a plain paraphrase of the Verse.

I heard the ten Tribes, in a melancholick reflexion on their state, thus whispering within themselves: We have long been punished by God, and no more wrought on by those punishments then a wild unmanaged Bullock, i.e. not reformed or mended at all by this discipline, (the Targum hath cleared the rendring, אכלנו מלפניו ולא נשקנו לאתו We have not been taught, and the Septuagint's [ὡς ἰδιόδικον] hath done so too) but then, Turn thou me, return my captivity, restore us

A to our liberty and our Canaan again, and then no doubt we shall be turned, reformed and mortified by that change.

Having thus laid bare the words before you, you will presently discern the summe of them, *A people unreformed under God's rod petitioning to be released from that smart, because it did not mend them, pretending that Prosperity would work wonders on them.*

And this you will dissolve into these three specials, each worth our stay and pondering.

B 1. *God's judgement what course is fittest to reform sinners; not the delicate, but the sharp, that of smiting: Tu percussisti, thou hast smitten.*

2. *Man's judgement, or the sinner's flattering perswasion of himself, quite contrary to God's; a conceit that Roses are more wholesome then Wormwood, that Prosperity will doe it better, and a bribing God with a promise that it shall doe it: Converte, & convertar, thy smittings have done no good on me, Turn thou me, and I shall be turned.*

C 3. *The stating of this difficulty betwixt God and man, and in that, the falseness of man's judgement, and the fallaciousness of such his promise: 1. In respect of God, who will never send them Prosperity that Adversity wrought no good on; and 2. of Prosperity it self, which would never doe that work on those if God should send it, intimated in the Prophet's recounting and upbraiding this speech of Ephraim, I have surely heard Ephraim, &c.*

D I begin first with the first, *God's judgement what course is fittest to reform sinners; not the delicate, but the sharp, that of smiting.*

And all the proof I pretend to have from this Text for this is the *percussisti* in the front. 'Tis clear, God had smitten Ephraim, and God's actions are a declaration of his judgement, *his smiting* a sufficient assurance that nothing else is judged by God so likely to reform Ephraim, and that upon these two plain heads of probation.

E 1. *That whatever is, whatever is come to passe, is certainly God's will it should be.*

2. *That what was thus God's will was designed to some benign end, and in short, to nothing in Ephraim but his reformation.*

F 1. *That whatever comes to passe is certainly God's will.* Not still his will so as to be matter of decree (save onely of permission) that thou shouldst doe it, and therefore even those things that are most necessarily to come, shall be matter of the greatest guilt and woe to those by whom they come, *Mat. 18. 7.* But his will, his over-ruling decretory will, that I should suffer it; *his hand and his counsel* *προβούλεως γαρῶντος*, *Act. 4. 28.* *predetermining that to be done*, which none but *Herod and Pilate, Gentiles and Devil*, against the expresse will of God and his child *Jesus*, were gathered together to doe. All the sin and furies, guilt and damnation of hell may be in the *misiv*, the doing or executing God's will, (as, believe it,

it,

it, there is not a more formidable trade in the world then that of which Satan alone hath the Patent, and men do but intrench on hell whensoever they exercise it, that of the *litter & carnifex*, of being God's rods, God's executioners:) but then all the mercy, and all-wisdom, bounty and divinity, sometimes the redeeming of a world, in the *γάρδοις*, *the being done*. Not the softest affliction or bloudest tyranny had ever come into the world, had not God permitted, and for our sins decreed to permit the doors to be open for it. Not the lightest wound or deepest furrow on a poor Christian's shoulders, but hath characters of God's hand in it, superscribing him *ρόμματα Χριστοῦ*, in Ignatius's phrase, *the coin of Christ*, a stamp of his impressing: and as the Painter had so interweaved his own face in *Minerva's* picture, that you could not behold one without discerning the other; so when the image of Christ is imprest on us, I mean the image of the crucified Saviour, the thorns on the head, the spitting on the face, the sponge of vinegar and gall at the mouth, and the one wound on the whole body; when *the conformity to this Image of the Son*, Rom. 8. *is sealed upon us*, that seal of the *Tiphareth*, or the *Magnus Adam*, (as the Cabbalists are wont to call it) I mean, of the archetypal sufferer Christ, is imprest so hard, that it prints quite through the bottom of him, leaves the impression on the *Malcuth*, the bride, the house of *Israel*, the poor crucified Church here below; when, I say, that sad original is thus copied upon us, there is no avoiding the sight, no escaping the acknowledgement of that great Painter's face that drew these parallel signatures both on Christ and us, or, in Saint Paul's phrase, *predestined us to be conformable to that Image of his Son*, ἀντανακρίνται, Col. 1. by way of correspondence, of antitype, to fill up the remainders of his sufferings in our flesh, and as punctually elected us to this *συναύγωσις*, this co-suffering for and after Christ, as to the *συνδοξάζεσθαι* we trust he hath, to the also being glorified with him.

These are the *σημῶτα Ἰησοῦ* literally and exactly, the prints or brands of Christ, the works of his hands, as well as the transcripts of his sufferings: and as this may give us a perfect satisfaction in whatsoever the most smitten condition, a *πάντα χαρὰν*, all joy when we are thus vouchsafed and dignified, especially if we shall have transcribed the *active* as well as *passive* part of his image, or if this suffering teach us to transcribe it; so will it be a first proof of the point in hand, a declaration of God's opinion by his prescriptions, that nothing is so fit for our turn as smiting.

But then this first proof will not perfectly come home to the conclusion, unless we improve and sharpen it with the second, that *this smiting*, as it already appears to be God's will, so 'tis by God designed to Ephraim's good, the greatest good for rebellious Ephraim, the bringing him to repentance, and that if any thing else could have

A have tended so directly to that end, *Ephraim* had never been thus finitten. The foundation of this lies in the superlative love of God extended even to enemies, and that evidenc'd by his manner of prescribing that to us, with an *ab exemplo*, from the example of his own perfection, *Matt. 5. 48.* who, it seems by that argument, is a benefactor and *blesser even of enemies*, and whatever he sends to the most hostile *Ephraim*, it is method of deliberate charity, the bitter'st *Recipe's* design'd on purpose (neither by chance nor malice, those two heathen principles of Theology, *πῶς & φθόνος δαιμονίου*, but, I say, on purpose) from love and pondering, from judgement and from bowels, as that which, as long as there is any hope of recovery, will doe it, if any thing, and therefore cannot in charity be withdrawn while there is hope; and when there is none, is then to be spared, not lavish'd out, like *Galen's* generous medicaments, that must not be dishonored, or cast away on the desperate Patient, but preserv'd to doe noble and signal cures on those that are capable and worthy of them.

C Such are these caustick plaisters, preparatory to the incarnative, the knife and the lance that *Hippoc.* reckons among the *μαλακματων ἄρτα*, the mollifying preparations that the Physician must always carry about with him. This is the new, and, as late Artists tell us, the truer notion of the *Fever*, not as of a disease, but an endeavour and strife of Nature to cure one; as when there is a thorn in the hand, or burthenous excrement in the body, nature heaves and plunges, puts it self into a passion and flame to thrust it out: and then to cure that *Fever*, to quench that flame, to allay or trash nature in that march, is to dis-arm the friend, and side with the adversary. And such, it seems, was the messenger of Satan to *S. Paul*, that medicinal thorn in the flesh, to prick the rising, and let out the putrid humour, that he might not be puff'd up and exalted above measure; and God would not be so unkind as to hearken to his importunity, in giving it leave to depart from him.

E If you will further see the opinion and judgement of God in this matter, I shall mention but one evidence more of it, the notes of his constant practice through the whole Scripture.

The *briars* and *thorns* were immediately designed by God to the first sins, to repair the errors and crimes of Paradise.

F Afterward the *Rod* was the onely engine by which *Moses* was to work all his miracles on the *rock*, on the *Egyptians*, on the more *obdurate Israel*; all the exchange and variety was only this, the *Rod* sometimes transformed into a *Serpent*, or else multiplied into an *army of Frogs, and Flies, and Locusts*, when an obdurate rebellious sinner, a *Pharaoh*, was to be *sofined*: and, if you mark it, when upon the importunity of *Moses* God was perswaded to withdraw that *rod*, to intermix deliverances, these never wrought any good upon *Pharaoh*, when *Pharaoh* saw that there was *respice, respice* but

E

but for a minute, he hardened his heart, &c. *Exod. 8. 15.* An observation that made St. Basil resolve, that 'twas God's patience, or μακροθυμία, that hardened Pharaoh's heart, the removings of his plagues, intercalations of mercy: the taking off the water from the fire, and letting it cool again, that, as Aristotle saith, makes it freeze so hard and so speedily. The Devil and the Magicians would have been better at the cure of an hard heart then Moses and his prayers: they could onely conjure up more bloud and more frogs, but could not remove any; and that, it seems, was the most likely means to have kept him humbled. And therefore in the New Testament, 'tis the Apostles saving method in such great cures to call in the Devil into consultation, to deliver men up unto Satan, as the last and surest remedy; the continued stripes and the no-respite, to give the impenitent to drink of the ἀρχαῖοι καὶ νεωστέροι, in the *Apoc.* that hath so posed the Interpreters, the unmixt mixt wine, the all myrrhe but no water, the all manner of imbittering, heightning, but none of the allaying, cooling mixtures in it, and so still the potion of our crucified Master, *i. e.* by the way of this Text, all limitings and disciplining, real, corporeal inflictions of Satan, to the diseasing and destroying of the flesh; and, it seems, no popular Empirical means so probable for the *ὡς πνεῦμα σωθῇ*, that the spirit may be saved in the day of the Lord.

And then, my brethren, to bring down this first particular unto our selves, was there ever such a course of sour discipline, such a delivering up unto Satan, as this Nation of ours hath for some years been under? Were there ever such real buffetings? not like that in Saint Jerom's Dream, to convert the *Ciceronian* into a *Christian*, but as upon a waking Bedlam, a daily constant exercise of stripes; or like that on the possessed in the Gospel, the spirit taking us, and tearing us till we foam again, (and our base reviling and slandering one another is that foam.) O how many sad falling fits hath this poor demoniack been wrastling under, and unless an over-ruling mercy interpose, perhaps the bitterest part of the agony still to come, in the struggling of life to return again! Is not this the antitype of a smitten *Ephraim*? I speak not this particularly of those that have been the sufferers under this rod; believe it, the catalogue of the smitten is larger then so: You may mark it, that the Rod it self is smitten whensoever it smites, at every blow wounded and torn by way of re-passion.

And so the most distant atomes of this Kingdom are once united in this one sad notion of stripes and wounds, fit to become one common ἔαρχο. ἔσπρῃ, precentor in the first note of this sad anthem, the *flagellasti me, thou hast smitten me.* O that we could get but one word farther, join all in the ἀμυβῆσαι or counterpart, & *flagellatus sum, in the real passive, and I was smitten.*

This were but justice unto God that hath taken all this pains with

A with us, been at such an expence of culters with these stony fallow hearts of ours. You shall see how rhetorically he expostulates it, *Amos 3. 4. Will a Lion roar in the forest to have no prey? shall my chidings and threats and thunderbolts (tearing your Ephod and your Altar, rending not the veil, but the Temple it self from the top to the bottom) be spent all to no purpose? Will a young Lion give forth his voice from his den that he may take nothing?* (that is the best rendring of the place) Shall all this
B tragical scene designed and acted by God (all but our sin-parts in it) be but a beating of the air, or a scourging of the sea, unprofitably? no one sin in such a legion brought down or vanquish'd by all this storming?

Nay, shall we at once evacuate and reproch, frustrate and defame his methods? pronounce unto all the world that God hath lost his design for want of conduct? shall we set up for the Master-wits? get Profelytes away from heaven to Ephraim's heresie? preach back again to God's Rod: and tell him, that Afflictions are very improper engines to make batteries on Souls? If
C so, then are we just the *indomiti juveni* in this Text, so perfectly untamed after all this smiting. I wish we could say as true in that that follows, the [*Turn thou us, and we shall be turned;*] that the resolvedness not to benefit by stripes were not so like the blasphemy against the holy Ghost; that when this hath failed, any other method might hope to prove successful. That Prosperity might
D doe it, was Ephraim's fancie, though distant enough from God's: which brings me to my second particular, *Man's judgement, or the sinners perswasion of himself, that Roses are more wholesome then Wormwood, that Prosperity will doe it better, and a bribing God with a promise that it shall doe it;* Convert, & convertar, Turn, &c.

And this we shall not fully carry away with us, if we do not view it distinctly in three notions.

- E
1. As 'twas a perswasion or act of belief in Ephraim, that so 'twould prove: *Turn thou me, &c.*
 2. As a promise that it should be thus: *Turn, and I will, &c.*
 3. As in truth it was, an excuse to get off the Rod, or to procrastinate the repentance: the present method of smiting may be superseded; *Turn thou me, &c.*

The first, an act of judgement in Ephraim. The second, of temporary resolution. The third, of artifice and design. In each of these Ephraim may chance to prove our mirrour, 'twill be worth
F your patience that I shew you how. And

1. As it was a perswasion or act of judgement in Ephraim, that Prosperity was the way to make them better.

'Twas a truth of God's own pronouncing, that his thoughts are not like our thoughts, consented to by the Philosopher, *Οὐτε δίκαιος ἀνθρώπων ἀγνοῖ, οὔτε νόμος*, saith Xenophanes, God hath no more

The Third Sermon.

of our fancies then of our shapes; heaven and earth are seldom of an opinion. 'Twill be most pertinent and visible in matters of his providence.

When God hath designed the cross, the constant post and stage in our gesses to Heaven, we must needs set up another œconomy, fanſie it a kingdom of uncompounded felicities, croud all the Godly into one throne, and the ungodly into one footſtool, bring Chriſt unto this Earth again, on a ſecond more prudent errand, to have an age of reigning, not of ſuffering, among a world not of followers, but of fellow-kings, and ſo, in the Apoſtle's judgement, incloſe him in a kingdom of baſtards, whom we are reſolv'd (quite contrary to God's pronouncing) to be the onely ſons and Saints of the *Millennium*. To this end muſt Prophecies be precipitated, and what belongs to the future (perhaps long ago paſt) Converſion of the Jews, or our yet more future bliſs, ſhall be all anticipated preſently, the Croſs condemn'd and baniſh'd out of the world, and none like to be of the Order of the new Diſciples, but he that will caſt off that unchriſtian luggage, and ſo not follow Chriſt. Can there be a greater contrariety unto Chriſt's judgement, a more perfect Antipodes to all that hath hitherto been Goſpel, then that which by pulling out one pin in the ſcene, hath been thus ſhifted into its ſtead?

And as in the general, ſo in the particular too, [*In what ſtate ſoever I am, therewith to be contented*] is not to be had, by Saint Paul's own confeſſion, without a *μυſτήριον*, a great deal of myſterious inſtruction, ſuch as in the *Eleuſinia ſacra* coſt the Client ſo many ſighing patient years of attendance and purgation, before he could aſcend to the *τάλειμα* & *ἰωννύαι*, the heights of Chriſtian contentment: but eſpecially to have any good opinion of Afflictions when they are actually on our ſhoulders, to be ſo tame as to think ſuch a proportion of earth, with wormwood imbibed, can prove uſeful or medicinal to any.

Will not a brave golden ſhower of cordials diſpel poiſons, raiſe a collaps'd habit of Soul, infuſe a new ſtock of ſpirits, more probably far then a courſe of ſteel or quickſilver? Would not an army of Sun-beams, that have light as well as warmth in them, ſubdue and thaw the moſt hardned heart in the whole quarry, diſſolve the moſt icy cryſtal ſpirit, better then a ſtroke of Moſes rod, or a crack of thunder?

Thus hard it is for fleſh and bloud to believe that God can chuſe beſt for us: *Are not Abanah and Pharphar, rivers of Damascus, better then all the waters of Jordan? May not I waſh there and be clean?* Would not a little kind uſage, a few fatherly kiſſes and embraces, an inheritance or portion given me in my hand, a fair demeanors to keep hoſpitality upon, be more likely to work upon well-natur'd ſinners, that do not love to be forced, will be as thankfull

A thankful as any man living, if they may be courteously treated; but with a froward handling cannot chuse but shew themselves unsavoury? This driving and forcing men to repentance is a violation of the Gospel-liberty, a kind of constraining and violencing of the spirit, if it be inflav'd to these beggerly rudiments of stripes and terrors, and savours much of the spirit of Legal fear, that *Hagar* or *mount Sinai* that ingend'reth unto bondage, quite contrary to the free-born *Sion* or *Jerusalem-Spirit*, whereby we cry, *Abba Father*.

B Farther yet, I have heard *Ephraim* a murmuring as well as a bemoaning; I am so incumbred with the pressures of a villanous world, such a hurry of passions, of indignation and impatience, of a tumultuous grief and shame, that I have neither heart, nor joy, nor leisure to mend any thing. Thus it follows, vers. 19. *I am ashamed and confounded, because I bear the reproach of my youth*; no possible reforming in such a state of confusion, such a kind of *Tophet* and hell as this.

C And I heartily wish I did not speak to men that can think *Ephraim* in the right all this while, that with *Jonas* on the withering of the Gourd can justifie against God himself, that they doe well to be angry even unto death, that can really perswade themselves that Afflictions are not for their turn, that they are as noxious to their Souls as to their bodies, that, as *Hippocrates* resolv'd of the *Scythians*, that the *αἰμαλα*, if they came from God, (that all the curses and ill-turns that Heaven had to spare) would be confined to the poor, because their wants set them always a murmuring and a blaspheming of God; so, I say, I wish we had not some of that Atheist's conceit, that cannot tell how to imagine that stripes should bring forth any thing but clamours and execrations, more ferity, more sullen Atheisms, more bestiality to drown, Opiate potions to benum the sense of our calamities. And many of us doe this out of pure judgment, that affluence is far the more probable way toward mending, that a *Canaan* were able to inspire *Israelites*, as the good soil in *Plutarch* was thought to infuse Poetry into the Oracle. And having experience to demonstrate the first part of *Ephraim's* speech, being no more wrought on by all God's smiting: then the most untractable Steers, they go on with a presumption of the truth of the second, that *Prosperity will doe all that Adversity hath not done: Turn thou me, &c.*

E But then, 2. I told you there was a second notion of these words, as they are an act of promise and temporary resolution, that if God will but turn our captivity, we will infallibly amend.

F And 'tis very possible at a distance for a man to think himself in earnest when he so promises. 'Twas *Dio's* observation of *Nero's* mother, (that profess'd her self content to be kill'd by her son, on condition he might be Emperor) That 'tis very ordinary at a distance

stance to enter such obligations; we'll venture any the sowrest payment from Satan after this life, so we may get but his Kingdom of the Earth, his *Seraglio* of Carnal felicities at the instant. The Hypocrite or false-hearted professor will make any bargains with God for the future, will not doubt but to be a Disciple of Christ, so he may but first go and bury his father, or, with *Fephia's* daughter, have a month or two to go up and down the mountains and bewail her virginity, she and her fellows: Be it the Cloister or the Altar, Chastity or Death it self, (as you know 'tis not resolved which 'twas that that *Vow* belong'd to) a little present felicity will be sufficient payment for either of them; onely when the date of the undertaken *returning* begins to commence, when the sower part of the bargain comes to be performed, the *Nero* to kill as well as to reign, the Cloister to be actually entred, and with that the ἀπαλειψάντων μολάροια, a vow never to return *ad seculum* again, then the Votary begins to understand himself better, finds it as improper to turn Penitentiary in a Palace as it was in a Prison, as irrational to be condemn'd to *Tantalus* as to *Prometheus* fate, to be abstemious in a river of delights as patient of fastening to a mountain of torments: and had he known it that he should thus have been taken at his word; have had his turning required as soon as his Captivity was turn'd, his mortification expected at the restoring of his peace, and with the festivity and rest the holiness also and services of a Sabbath and Jubilee, he would have even courted his Rod, embraced his pleasanter Gyves or Dunghill, have continued a slave in *Egypt*, rather than thus be circumcised in *Canaan*, have been bored through the ear by his old Master, rather than thus dignified with the Title of *Free-man*, and denied the *Libertinism* that belongs to it.

But the truth is, there is a third notion of these words, which will be a *Supersedeas* to that of a *Promise*, and that is, as this art of promising is onely an excuse or shift, or pretence to get off the present smart of the rod, or the importunity of the Prophet, to escape the smiting or the being smitten, the cross or following of Christ.

Should the unmanaged Horse (instead of the Bullock in the Text) desire his Rider to put off his Spurs and Whip, and at once to ease him both of Bit and Saddle, and then promise to be the tractablest Beast in nature, but till then profess, that all those Instruments of Discipline should never tame him, I beseech you, what would be thought of this Oration? would you certainly be persuaded that the Beast spake reason, that it was a serious design of a generous obedience, a gallantry of a voluntary unconstrained virtue? If so, you may believe the Beast within you, that makes the same proposal to God and you. In the mean time 'twill not be amiss to resolve, that he that hath exceptions to God's methods, hath some other Master to whom he is more inclineable to retain; he that will not serve God for nought,

A *naught, that is all for the thriving Piety, the gainful Godlineſſ, that must have his reward just as he is a doing the work, a payment in hand, even before he sets about the duty, will ſure bring in little profit to God, be he ſed never ſo high, very thin returns of good life for all his donatives. He that will not now mend under the rod, edifie by ſo many doleful Lectures as have been read us out of a Zachary's and a Jeremy's roll, that hath arrived to Theodores's *ὑπολήρυτον*, a mind that can reverberate judgments, and make them rebound in more provoking ſins againſt the hand that ſent them, is of the Pharaoh, the anvil-temper, and, let him pretend, or promise, or flatter himſelf what he pleaſe, by holding out his white Flag for Treaty, he deſired to be in caſe to maintain his Fort ſtill againſt God; and 'tis not victualling and bribing, but ſtarving and ſtorming, muſt help to drive him out of it. Which brings me to the third and laſt particular,*

C *The ſtating of this difficulty betwixt God and man, and in it the falſeneſſ of man's judgment, and fallaciousneſſ of ſuch his promise, both in reſpect of God, who will never ſend them Proſperity that Adverſity wrought no good on, and of Proſperity it ſelf, which would never doe the work if God ſhould ſend it.*

D *For the firſt, in reſpect of God, who will never ſend them Proſperity that Adverſity wrought no good on: this you may judge of, not onely by that great Rule of State in Heaven, of [God's reſiſting the proud] and [Surely God heareth not ſinners] compounded into one Goeſpel-aphoriſm, [the incorrigible beggar can never have audience in heaven, nor returns from thence, ſave onely of ſtones and thunder-bolts;] but eſpecially on that wiſe ground of divine oeconomy on which all theſe ſtripes are ſent.*

E *God's firſt method of calling us off from the world is the ſoft and friendly, the [having therefore theſe promiſes, let us cleanſe our ſelves,] a Heaven, a Paradiſe, and a Canaan, to confirm Angels, and bring men to bliſſ, to draw with the cords of a Man, with the bands of love, and if that prevail, Afflictions are ſuperſeded, (and were it not that there is another ſpecial uſe of them, to illuſtrate our Chriſtian virtues, and improve our Crown, and withall to confute Satan when he accuses us of unſincerity, the reformed Chriſtian ſhould never be thus exerciſed.) But when Proſperity will not work, when the calmer phyſick is digeſted into nourishment of the diſeaſe, then, and not till then, the vomit comes in on the reſerve, the tempeſt and deluge to drown thoſe Serpents that had ingendred and thriven in the ſhallow and ſtill waters, as to them that are ſick of perfumes the noiſomeſt Smell is the onely Cordial: and then, as Cuſanus obſerves, there is in God *coincidentia contrariorum*, this ſeverity is the onely mercy, theſe wounds the onely balſame, the hoſtile approach the moſt obliging charity: and as by the Heathen artifice in *Hero's anagallis*,*

as soon as ever the fire was kindled upon the Altar, the plummets fell, and the doors flew open, and the God appeared upon the Chair of State; so by this rarifying power of flames and judgments the earthy obstacles are oft removed, and the Deity set up and inthron'd in the heart; and then sure 'twas good for that man that he was in trouble. And generally the rule is true in *Gerson*, *Omnes pœna non exterminantes sunt medicinales*, All mulcts that are not undoing (and our Law admits not of any but such as are *salvo contentamento*) are a piece of charity and physick in the Judge. For this cause are many sick and weak, nay, many fallen asleep, (if we will believe the Apostle,) and all these judgments of the Lord, the onely Antidotes against that fatal poison, the being condemn'd and ruin'd with the world.

And then you will not blame the wit or piety of the old Heathens, (who deifi'd all their Benefactors) that they had Temples for such Fevers as these, the friends that had so oblig'd them: I'm sure St. *Augustine* makes it his wonder, that upon that score they had not erected one Altar more, *impietati hostium*, to the impiety and rapine of their enemies, which was constantly (if they had but the grace to make use of it) so royal a Benefactor.

The sovereign power of this *Recipe* being thus considered, you will give it leave to be the last in God's prescribing, and the most depended on; and the *Patient* being not fit for the cost or trouble of any farther experiments, when these have proved successless, the greatest mercy of the Physician is to leave him with these Cupping-glasses at the neck, that if there be ever a spark of vital spirit within, it may by this assistance discharge it self of that poisonous vapour, and yet possibly overcome and quit the danger: but if not, 'tis sure too late to divert to any new course; the fetching out the Cordials will but enhance the Bill, and maintain the Lamp a little longer, will never beget a new stock of spirits or spring of life, when 'tis once so quite exhausted: and therefore the conclusion is clear, and the Prophet *Amos* hath expressed it by an apt resemblance, *Amos 3. 5. Shall one take up a snare from the earth, and take nothing at all?* Shall God remove his judgments from a Nation, while the sins are still at the high-water? Infallibly he will not doe it: If he do, 'tis a sad presage, his soft hand is but absolute desertion, the leaving to our selves is the giving us up to our bloudest enemies, that unseasonable heaven is the far worse *Tophet* of the twain.

Let but the present Calamities work the cure on us, and then all the *Canaans* in the world are ready at hand to perfect it; the old peaceable, flourishing *England*, hid under that heap of thunder-bolts, is ready to be our *Bath* and *Palæstra* once again, to refresh and confirm what was thus acquired, and to beget a whole treasure of health in us. But till then *Prosperity* is quite beside the purpose,

A purpose, a mere ignorant Empirick-prescription, which hath nothing of purging or medicinal in it, should it be administred; 'twould never reform or convert any. The demonstrating of which is the undertaking of the last minute of my last particular, that in respect of *Prosperity* it self, which in this case will never doe the work if God should send it.

B The Beast that is not tamed or humbled by the whip or goad; the rich pasture in all reason will never break or work on; the liberty of that field is a new temptation, and the plenty strengthens for a sturdier resistance, and both *liberty* and *plenty*, *respite* and *peace* are apt to be mistaken for a reward of the former *stubbornnesses*, far from any restraint of them.

Will you see it exemplified in the most eminent stories of *deliverances* and *prosperities* that the Scripture takes notice of? that will enforce the conclusion *à majori*.

C You have *Lot* of *Sodom*, and *Noah* of the *old World*, the remnant preserved from that double deluge of *fire* and *water*, and as soon as they are landed in their fair Havens, the same Calm shipwrecks both, and their *Prosperity* is branded by *holy Wris* for the mother of their two bestial sins, *Incest* and *Drunkennes*.

D Look back from thence into *Eden*, and there that happy at once and innocent pair are not by *plenty* secured from *coveting*; *beauty*, and *sweetness*, and *desire of knowledge*, the perfections and temptations of *Paradise*, are the ruine to *Innocence* it self: and then what do you think the *Swine* would have done there, when the *Lambs* committed such early riots? what an havock would an Army of *Roisters* have made in that *Garden*, where *Adam* himself (if you will believe the *Rabbins* rendring of the *Psalmist* *אדם לא שכח לילה אחת במצות עונו*) *abode not one night in that state of bliss and honour*.

E Pass we from *Paradise* unto *Heaven* it self, where there is *neither eating nor drinking*; *marrying nor giving in marriage*, and so no room for *carnal fies* to doe any thing but *starve* in, yet even there was matter for the filthiness of the spirit to feed on, the Angels can grow proud and ambitious there, stumble and fall in plain *Heaven*, adore and worship (and so damn) themselves in the absence of all other Idols. And therefore from these experiments 'twould be no boast or *hyperbole* to affirm, (and perhaps worth your pains to consider it) that if a *profane impudent* should (upon an impossible supposition) be so prosperous as to enter *heaven* it self, it would be very far from reforming or converting him; such a gratifying and rewarding of sinners would but confirm them in their course: as F when an habituate demure adulterer, oppressor, or the like, gets confident of his *Salvation*, with these crimes unreformed about him, there is not an engine imaginable to fetch him off from his sins, but by first robbing him of his assurance; he must be thrown out of his *imaginary usurp'd heaven*, before he will be really capable

ble of coming thither. 'Tis true, there will be there in those sacred Courts some good motives and attractives to Reformation, examples of all the contrary virtues, if he were malleable enough to be controll'd by such; the Seraphims pure divine flames of love, to reproach and upbraid his profane unclean fires of lust and rage; a quiet calm subordination of Saints and Angels under that great Theocracy, to shame that petulancy of his ὁ δὲ μὲν, the irregularity of his rebellious against the ἡ ἀποστολική, the Monarchy of that divine beam within him; the Principalities and Powers, to make him blush and glow at those vile servilities and mean submissions to the paultry sins that he stands guilty of, a whole volume of patterns of all holiness in every Saint, to reproach and libel his impurities: But when he hath in himself that one great example, that lust and pride, the filthiness of the flesh and spirit can inherit life, (as suppose the impenitent in heaven, and he hath this example) he will then rather expect to be imitated himself, to gain Proselytes to his delicate popular thriving heresie, to set up a new faction or society in Heaven, all for prosperous Liberty, then conform to that old regular subordination, that Prelacy or Hierarchy of Arch-angels, and Cherubims, and Saints. In a word, we should have, in such a new supposed Platform, more hope to bring over and debauch Angels, (were they not confirm'd) then danger of being disciplin'd or reform'd by them, even raise Lucifer's expectation, that he might return to his old Country again, at least give him more ground for that hope than Origen's charitable Heresie could ever afford him. And all this, though impossible enough, yet far more probable than for unclean Atheists or Hypocrites, remaining such, to enter into the Kingdom of Heaven, and then begin to reform when they are entred.

That Divinity that first instates impenitents in pardon, and so in blifs, and then will have them mend by way of gratitude, supposes a degree of piety and generosity in those impenitents that nothing but a through Conversion can plant in them. He that having a false graceless debter to deal withall, will first absolutely cancel his Bond, and then expect that payment from Gratitude which Law and Sergeants could not extort from him, shall be allowed to be of Ephraim's mind, that the Sun-beams may dissolve that Stone that the Hammer could not. The Platonists and the Papists have been a little more rational in ordering their fancies, placing their imaginary Purgatory in their way to Heaven, not at the journey's end: and, if you mark it, they are not Purgatory streams, but flames, which they dream of; a Caldarium or Scalding-bath or Fornace, to fetch out and burn up dross, not a flowrie Elysian field or Paradise, onely to upbraid it.

I shall make challenge to your memories and experiences, Did you ever see any man flatter'd and gratified out of his sins by the increase

Acrease and amiableness of his temptations? And yet 'tis certain, that *Prosperity* and *Ease* and *Peace* abound more with these than any other state. *Acrioribus stimulis animum explorant*, in *Tacit.* and as he, *felicitate corrumpimur*; so, because they have no changes, therefore they fear not God, could *David* say, their uninterrupted felicities first made *Atheists* of them. Is it likely that a few more hours of those joys would return them *Saints*?

B The *Eremites* indeed in *Theodosius* the younger's time left their Solitude, and came to study Perfection in the King's Palace: But sure 'twas because they were (or else conceived themselves to be) advanced and arrived already to a spiritual height, to a full pancratick habit, fit for combats and wrastlings, and so came out to practise in these *Agones*, that is, not because there were conceived to be less, but more temptations: And yet even for such, I should not be over-forward to commend the design. Without question, the still Privacie had been the more prudent course. For C so *Licetus*, that tells us of some Lamps which under ground continued light for sixteen hundred years, concludes his observation, that as soon as ever they were brought forth into open aire, they went out immediately. And I need not tell you how many zealous burning or fair shining *Votaries* the world hath had, whose imprison'd, retir'd, cloyster'd Piety hath done so too.

And do not think that 'tis an appetite to other mens possessions, or an insidious praising of a lost treasure, that so they D that have taken it up may return it again: If I tell you that which 'tis not, these times have taught me, that affluence and abundance of Riches, of *Ease*, of even *Peace* it self, is generally no safe commodity; there is not one of a hundred but is less Christian for it. *Jeshurun waxed fat*, began to thrive in the fair pasture, and, it follows, he kicked presently. And 'tis *Aristotle's* Maxime, πλεῖστον ὑβριστικὸν ποιεῖν, Riches make men insolent and intolerable. Nay we have mention of the πολλοὶ ἃ ἔχουσιν ἢ δυνάμει φέρειν, E *Esther* 16. 2. and of *ferre fortunam* in *Horace*. 'Tis a weight that many are not able to move under; the talents of gold are the saddest lading, ready to sink old *Charon's* boat in *Lucian*. 'Tis sure that very bunch in the *Camel's* back that made it so hard for him to enter that streight passage: And unless you have some confidence and some experience of your extraordinary gifts, or faculty of conquering the temptations of wealth and rest, particularly of taking out the sting and teeth that are peculiar to the *Serpent*, the exact skil of allaying this quick-silver, believe me that piece F of ancient advice would be no unsafe counsel to many of us, when Riches increaseth, in stead of setting the heart on them, not so much as to lend them an eare, to be deaf to the knocks of Riches, when they are most importunate at the door. All the joyes and high tastes that they can help you to being not able to requite you for the

the damning sin of one insolence, one luxury, one impiety, nay for the pains that not onely *Petrarch*, but *Aristotle*, the Heathen as well as Christian Moralist, tells you it will cost the rich or idle man to resist those temptations, much less to repair the wound of a wasted Conscience, that the courting of wealth when 'tis shie or coy, the *Εὐλεωτέρι πλουτεῖν*, the resolving to become rich, or continue so, doth constantly cost us.

This is the most perfect earnest in the world: never was there Christian of any extraordinary proficiency, but was resolv'd of it as of a Principle, and therefore put it into his prayers, not onely under the Petition against *leading into temptation*, but interpreted his *daily bread* to that sense, *τὴν ἡμετέραν ἡμῶν ἀποδοῦναι*, that which is most agreeable to every of our conditions, the *neither poverty nor riches*, with *Solomon*, but the *panem dimensum nostri*, that which is just even to the wants or cravings of a regular appetite, which is the onely wholsom diet in the world.

And as this hath sufficiently demonstrated the Doctrine, so will it prove the most advantageous rise for Use and Application, and the conclusion of the whole matter. And that is in the Prophet *Micah's* phrase, to *shew thee, O man, what is good*: good to thee as thou art a Man, in all thy capacities, to put thee upon a project, give thee a patent and monopoly of the greatest treasure and riches of the world, a secret that the worldling hath not known; for had he known it, he would never have disquieted the neighbourhood for such a warm prize snatcht just out of the mint, such a findgins weight of gold that will so soon fire its passage, and flie from him again. And it is that treasure of Christ, shall I say? nay, of *Epicurus's* Philosophy, (as for want of his own writings the Greek Scholiasts on *Aristotle* are fain to tell us.) In the one, the *ῥαθυμία καὶ ἀπάραχον τῆς ψυχῆς κατάνισμα*, the calm, untroubled constitution of mind, that all the *πᾶν ἔγω*, the present or possible tempests of this world (which are all extrinsecal, perfectly extrinsecal to a Christian) have not had in their power to afflict or disquiet, to put out of that magnanimous pace of equable constant piety: In the other, that not effect or fruit of Faith, but Faith it self, *1 John 5.4. ἡ νίκη νικῶν*, Faith the victory and triumph over the world, using it as a tame conquer'd captive creature, contemning and defying it, and against all our tempters vindicating and maintaining that title of ours which the blood of Christ help'd to purchase for us, that of superiority and conquests over the world. Not only that of contentment with a little, a tame privative contentment, (which yet the Spaniard thinks fit to make rival with *Jupiter*, enough, when 'tis attain'd on earth, to get away all the love and value from heaven) but of preferring the conveniences and advantages of that little, (nay that admirably-valuable condition of the nothing at all) the quiet and dignity of being fed im-

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A mediately from God's own hand, of being a special part of his solicitude, nay of rejoycing in tribulations, the glorifying and magnifying God in that behalf beyond all others, and so being as in a state of ascendancy still, (a yet more glorious condition) that of being under God's managery and discipline, a part not onely of his retinue, but his skill, a piece of his craft and workmanship, hewed and squared and carved by those keen sharp instruments of his, to become so many *αγάλματα Θεῷ*, *incarnate statues of his divinity.*

B And I beseech you to tell me, is this a formidable condition? is not that of the prosperous Atheist far more formidable? Tell me as men, as Christians, and not onely as cattel of the herd; look but upon it with those eyes that hope one day to behold the face of God, (and he that hath this hope must purifie himself) and pronounce if there be any thing in the smitten Ephraim's fate, beside Ephraim's sins, that may discompose or terrifie a servant of such a master, much less drive us into tempests and rages of fear, with oaths and curses, and damning of our selves, that we know not that Christ that would lead us or bring us into this condition; a condition (look it never so sadly) which (believe me, or believe your Saviour upon his Mount, his Pulpit, or but believe your own Souls, whenever you come to trie it) shall prove a mine of comfort to you, even in this life, the true fountain from whence the old *ἡδοναί*, the voluptuous or pleasurable, drew but drops or lappings, but will yield the illuminate Christian full streams of all the real joy and Epicurism in the world.

D Which as it shall be the summe of my present Address to you, so of my Praiers to God for ever for you, that he that knows best how to chuse for us will not suffer us to doe it for our selves, will answer the necessities of our health, and not the importunities of our appetites, that he will take our Soul's part against our enemy Flesh, and not our Bodie's, our Estate's, our Satan's against our Souls; will teach us that
E patience and that joy, that tranquillity and that serenity, that courage, and that Anthem of his three Martyr-children, that we may sing also in the midst of flames; denude us of all, when that may fit us for our prizes; prescribe us any the scorchingst Fornace here, which shall prove most instrumental to our present Reformation and future blifs, to our life of obedience here and of glory hereafter: Which God of his infinite mercy grant us all, for his Son Jesus Christ his sake; To whom with the Father, &c.

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JOHN BAPTIST'S Warning.

The IV. SERMON.

MATTH. 3. 2.

Repent, for the Kingdom of Heaven is at hand.

Two Difficulties there are in these few words; what is meant by the *Kingdom of heaven*, and what by *Repentance*; and then one plain matter of Practical Divinity that results from the union of them. The Difficulties must be explained, or else the Doctrine will not be come by; the Earth removed ere the Ore be sprang; the Veil be rent, and then the Oracle will appear.

The former, what is the *importance of the Kingdom of heaven*, as being more disputable, I shall propose more civilly and tenderly and unconcernedly, as willing to give an Example of that meekness and that charity, that in matters of Opinion will keep a Christian from noise or quarrell: but the latter being more practical, to which your eternal weal is more closely consequent, (a little mistake in Repentance being like the loosing of a pin in a Watch, the Actions and Motions of the whole life, even the success of every temporal enterprize or hope, depending on it) you must give me leave to be more dogmatical, to affirm confidently, and, if need be, contend and quarrel you out of such errors. To begin with the first Difficulty.

The Kingdom of heaven in this place I conceive to have a peculiar critical sense, different from what belongs to it in many other places; and to signify the destruction of the Jews, that remarkable vast *καταστροφή*, or final subversion of that Church and State, wherein the power, and so Kingdom, of Christ was most illustriously visible against his persecuters. And if you must have the reasons of my conceit, I will give you a taste of them.

First, The parallel use of the phrase in some other places; not to trouble you with many. In the 21 *Luke*, where our Saviour having

A having mentioned the beginnings of sorrows, ἀρχαὶ ἀδύων, beginnings of their throes of travail and pro-lutions of this so bloudy day, (*Jerusalem encompassed with Armies, and the prodigies that should be observable about that time, the signs in the Sun and Moon, &c.* ver. 25. parallel to the relations in *Hege-sippus* and *Josephus*, and predictions in *Joel*, *The Sun shall be turned into darkness, and the Moon, &c.*) he then concludes in the words of this Text, *When ye see these things come to passe, know ye that the Kingdom of God is nigh at hand.*

B A second Argument you may take from the Preacher, the Baptist, whose office it was to warn the Jews of this destruction, as you may see, *Mal. 4. 5, 6. Behold, I will send you Eliah the Prophet,* i. e. *John Baptist* a prophesying, before the coming of the great and dreadful Day of the Lord, and he shall turn the hearts of the Fathers, &c. directly the Sermon of Repentance, Conversion in my Text, *lest I come and smite the earth* (τὴν γῆν ῥάω, i. e. in the Scripture phrase, peculiarly the land of *Judea*) *with a curse;* the clear interpretation of this Kingdom.

C A third Argument you may have from the consequents in this Text, where the Baptist saith it over again to the Pharisees in other words, the μᾶλλον ὀργή, the wrath ready to come, and the axe laid to the root of the trees: and so it seems this Kingdom was a heavy, slaughtering, hewing Kingdom.

D And so indeed the propriety of the word will bear, (which will serve for a fourth Argument) there being two notions of a Kingdom; the one as it signifies reigning, the other as executing judgement; the first ruling, the second coercing or punishing; the first the golden sceptre, the second the iron rod, that δακτύλιος τοῦ βασιλέως, royal Officer of God, being ἰσχυρὸς ἐν ὀργῇ, Rom. 13. an avenger or executioner for punishment. And for the matter in hand the case is most clear, Christ was never so demonstrably a King as in that royal act of revenge upon his Crucifiers, then was his standard set up, his ensign displayed, the sign of the Son of man appearing in Heaven; and they shall see the Son of man coming in the clouds of Heaven with power and great glory, Matt. 24. 30.

E Once more, There is but one interpretation of this Kingdom of Heaven that can pretend against that which we have now given you, and that is, that it should signify the preaching of the Gospel, which at *John Baptist's* Sermon was not yet present, but ἤγγικεν, was at hand. But how could that be the thing meant, when Christ himself (who was this King, and his preaching this Kingdom) doth still continue the same style? Matt. 4. 17. *Jesus began to preach and say, Repent, for the Kingdom of heaven is at hand:* the other Kingdom was already come in *Jesus* preaching, but still this Kingdom is to come, yet future, though 'twere at hand. Yea, and when the Apostles were sent out a preaching, which sure was the pre-

sence of that Kingdom, the same style was still continued by them, Luke 10. v. 9. ἡ βασιλεία τοῦ θεοῦ ἐστὶν ἐν ὑμῖν, the Kingdom of God is at hand upon you; and then immediately to give the interpretation of that Kingdom, they shake off the dust against them, a direful ceremony, and it shall be more tolerable in that day for Sodom then for that City, v. 12. the destruction that Sodom met with was more supportable then this.

I will now flatter my self that I have given you some hints (and 'tis in kindness to my Auditory that I do no more) to acknowledge it not improbable, that the Kingdom of heaven may have a peculiar separate notion in this and some other few places from that which it ordinarily signifies, and so denote the fatal final day to the Jews: and that will give our Baptist a preacher of Repentance, just as Jonas and Noah were, God's oeconomy the same, and the style but little changed. [Repent, for within 120 years the world shall be drown'd,] was the summe of Noah's Sermon; [Repent, for within 40 daies Nineveh shall be destroyed,] was Jonas's Sermon; and [Repent, for the Kingdom of God is at hand,] within the compass of this generation shall Jerusalem be destroyed, was the Baptist's, the Christ's, the Apostle's Sermon. And so I have done with my first difficulty.

Gen. 6. 3.

The second will not detain or importune you so long; what is here meant by Repent: 'tis in a word, the amending of our lives, that μετανοία δὲν τοῦ προῦν ἔργου, Heb. 6. 1. repentance not for, but from, dead works, the giving over the sins of the former life. The Versicles before our Confession in the front of our Liturgy have directed and authorized this interpretation, Amend your lives, &c. and all other Languages agree in this Divinity: μετανοία in Greek, a change of mind; תשובה in Hebrew, returning or Conversion; Resipiscencia in Latine, a return to our wits again; and Reformation or amendment of lives in English.

Having thus past through the rougher part of your task of patience, seen what is most probably meant by the approaching Kingdom of heaven, and what undoubtedly by Repentance, (the first of which hath brought home the Text very near the present condition of this Kingdom: blessed Lord, that the latter might bring us home Profelytes unto the Text!) there is but one syllable left behind to exercise you, and that is the [For] betwixt this Kingdom and this Repentance, and the importance of it comprehends these two things. 1. That Repentance is the onely proper Use of such direful denunciations; 'Tis the onely design of God's threats to extort Repentance from us; the same Baptist that denounces the approach of the bloody slaughtering Kingdom, requires Repentance of his Auditory: Repent, for the Kingdom of heaven is at hand. 2. That Repentance is the onely way of averting that that is now at hand, and will

A will otherwise undoubtedly invade them: *Repent, for it is at hand.*

You see the double aspect of the [*μετανοεῖτε, Repent:*] one upon the [*βασιλεία, the Kingdom;*] the other upon the [*ἔρχεται, it is at hand:*] The double propriety of this Grace, first, as the Use of the Doctrine, secondly, as the means to avert the Judgement; to answer God's importunity, and to deprecate his wrath: A duty of justice to him, and of prudence to our selves: An Aphorism of Divinity and Policy too, they will both come seasonably to our wants. We had need to make better use of the impendence of God's Judgements then, God knows, hitherto we have made; and we had need to find out some stronger Antidote, some more approv'd *ἀλεξιπνεύμον*, then hitherto we have taken: the Baptist's [*For*] will be instrumental to you for each of them. I begin first with the first, That Repentance is the onely proper Use of such direful denunciations.

C And that I must infer through these two steps or degrees. First, That no other Use is sufficient but Repentance; and then, That no Repentance is sufficient but the *μετανοία*, the Change, which is here defined.

First, No other Use sufficient but Repentance.

To passe by those so frequent, but abominable, Uses which are made of these present Calamities; In one, a supine stupidity, a constant wretchedness, an intermitting all the duties of our Callings till the Times be better, and so making it impossible without a second Miracle that *Peace* should prove *Peace*, *i.e.* bring Prosperity after it: In a second, the relieving his melancholick thoughts with a cup of *Lethe*, a sleeping pill of good-fellowship, calling to the Ocean to drown, when the Hills will not be so kind as to fall upon him; like *Saul* sending to the Minstrel when the evil spirit came upon him; or like his second address, that to the Witch, (for such is the cup wherein he divineth) to charm the Judgement that is ready to invade him: In a third, the multiplying of sins as fast as God multiplies Judgements, like the Elephants whom the blood of the *Maccabees* the more enraged, by our *διωμαχίας*, our fightings against God, by the bloudiness of the spectacle before us, advancing even to profaneness and Atheism; like the Emperour that, instead of *reforming* or *trembling*, would *thunder back* against *Jupiter*: all which I cannot compare better then to the effect of the famous plague in *Thucydides*, that, saith he, was pestilential to their souls as well as bodies, made them *δεινός τε & αἰεὶ* swept away civility and humanity as well as men, left nothing but ferity and savageness among them. To omit these, (which sure are no sufficient Use, none of that *καὶ ποῦ δουλεύς*, serving the time, which can be mistaken for *Κυρίου*, serving the Lord) many other Uses there are with which men are willing to content themselves; many inferior vulgar graces the Devil can allow us to be taught by these calamities,

calamities, if by that means he may keep us off from this one grand necessary of *Repentance*. When the Whale approaches the Ship, 'tis the Mariner's stratagem to throw him out a Barrel or two to sport with, to keep him from that nobler game he came for, the tossing and drowning the Ship. When *Xerxes* was in danger in the tempest, *Herodotus* tells us of his Nobles, *προσω-
νιόνας ὑπὸνδάνεις ἔδρασαν*, they made their obeisance and leapt over-board to save their Prince's life. And so when the *Le-
viathan* in the Text, a devouring denunciation makes towards us, that naturally delights in that charitable cruelty, the tossing and drowning the sinner-part of the man and state, wounding the vessel through the ribs, shipwrecking the affections, the lusts, the reigning sin, the Heathen Prince, the Devil in it, (that grand important work, that joy of such Angels or Messengers of Heaven, that (to them so delightful) game of *Repentance*) some lower meaner vessels we have to cast out to it, some inferiour contents to sacrifice, some Nobles to leap over-board, some very vertues and graces we can have our great Pilot Satan's leave to retribute to these storms, these denunciations, so the body of reigning sin may be kept unshipwreck'd, so that fatal work of *Repentance* may not be required of us.

One or two not inconsiderable Graces these Times may already have wrought in the most of us: In one man perhaps *contempt of the World*, having by our present miseries learn'd so much of the contemptibleness of it, and by the world's contemning and affronting of us, had provocations to all returns of contumely and revenge on a *villanous World*; and he that upon such unworthy usage, such barbarous, reproachful, incensing behaviour, can but hold up a slight quarrel with this petulant enemy, charge it with some unkindness, and in that pet break off that strict League of friendship, vow never to love the unkind, treacherous, false World so well again, perswades himself he hath made a most excellent sanctified use of these Times. I confess I am glad to see such quarrels, glad that any thing can allay that mad passion, that *λίθυμια*, as *Isidor* calls it, that *fury of love* and doting on our earthen Gods, glad that they that have been so long tormented in their own Gallies, *suo calculo damnati ad metalla*, by their own tyrannical covetous minds condemn'd to that old *Roman* punishment, a digging and hewing in the Minerals for ever, are by the bounty of these ill Times return'd from their thralldome, their captivity before their year of *Jubilee*, expell'd from these Gallies, banish'd out of this Inquisition; glad that the World's forsaking of us can work any degree of cure on our fits of spleen, our hypochondriack passions to the World. 'Tis possible that the man thus dispossest of his old Familiar may at length have hospitable thoughts for some nobler guests, that the ill usage from the Harlot may bring the Spouse

A Spouse into favour again, that the sense of the *ill Master* that we have drudg'd under so long may make us seek out some more gainful service; that the unprosperousness of the arm of flesh, the several failings of the Second causes which we have idolized so often, the many delusions and ill successes we meet with in the world, may make some forsake those Atheistical colours, and bring in Profelytes to Heaven, and so this contempt of the World may be a piece of procemial piety, an usher or Baptist to *repentance*: but till it be thus improv'd and built upon, till this excellent piece of Philosophy be, as *Clemens* saith of the Pagan School, *τελεθυμένη διὰ Χριστοῦ*, baptiz'd by that Baptist, christianiz'd by the addition of *Repentance*, till the thorns that are now in the flesh enter to the pricking and wounding of the heart, to the letting out all worldly trusts and airy hopes out of it, till he that is fallen out with this world and his Egyptian Master there, come with him in the Gospel unto Christ in quest after the blessed heavenly Master, *running, and kneeling, and asking, Good Master, what shall I doe to get my portion in another world?* and pursue Christ's directions to the utmost in that design; that contemner of the World must still know, he hath not yet taken out the Baptist's Copy, not made such use of the Doctrine of the Rod as is expected from him, he is not yet advanced so far as to *John's Baptism*, to that [*ὅσον ἄλλοι Χριστιανός*] *the so much as almost a Christian*, which the Baptist could have made him. O then let him go on to the perfection of the Text, not satisfie himself with that use of it.

In another perhaps the complexion of the Times have had a yet nobler influence, inspired him with a perfect valour, an athletick habit of Soul, a contempt of Life it self, brought him to a dreadful approach of that supreme terrour; and that not onely the *martial man*, whose calling is to *beard that Lion*, but even the *soft Courtier*, who had imbibed no such bold principles; 'tis now no news to hear Death kindly treated. We can think of Death as of a Preferment, of the Grave as one of the greatest Dignities in the Church, and not onely *ἐπαίσιον*, but *μυκαεῖον*, bless this enemy, (when we have not so much meekness or charity for any other) count them happiest and blessedest that come earliest to it; each discontented *Jonah* hath his [*Take, I beseech thee, my life from me,*] the whole Kingdom is become wilderness, a many prickly Juniper-trees scattered every where in that wilderness, and an *Elijah* fate down under every one of those Juniper-trees, [*a sighing out his request for himself, that he may die, It is enough now, O Lord, take away my life:*] and I see this passeth with some for a special piety and mortification; which, let me tell you, considered aright, is an act of the fullenest Atheism, a felonious intent against themselves, which because (like *Saul*) they are too

cowardly to execute with their own hands, God must supply the Armour-bearer's place, be call'd in to doe it for them. But I am not so uncharitable to think that all our thoughts of kindness to death are the congelation of such black melancholick vapours; 'tis, I hope, in some an obedience to *Plato's* precept, the *πλεονεξία* *ἐν τῷ θανάτῳ*, the endeavouring to behave ones self comely in whatever fortune, a Christian submission to God's will in either of the *δοῖαι* *μήτοι*, which way soever the œconomy of providence disposes us, even as far as to death it self; no hatred or satiety of Life, but an indifference to either lot; the hating Life onely as we are commanded to *hate our Parents*, not with an absolute, but comparative hatred, (the denotation of the Hebrew נִשְׂכָּח) onely chusing the rest, preferring the dormitory, the being asleep in Christ, in Paradise with Christ, rather then to be in those uneasy postures, laborious marches that an Hell on earth provides for us. And then I shall commend your righteous judgment; but yet still not flatter you that this is a sufficient Use of this Baptist's Sermon, of the present impendancy of God's punishments. Thou may'st not onely be content, but *wish to die and be with Christ*, which is far better, more desirable even to the carnal man, most gladly exchange the torments of a brittle life for the joys of an Eternity; and yet not have deposited the lusts and basenesses of this nauseated life: the former is but an act of the Judicative faculty, a conclusion that such premisses once considered cannot chuse but extort from us; but the other is an act of the Will, which is not so easily brought to perform its duty, to mortifie the flesh with the affections and lusts, the work of Repentance here required of us. And I beseech you let us not be too confident that we have performed our task, though we could resolve to be content, nay, glad, *to die with Christ*, (for so you know *Peter* could doe, and deny and blaspheme him after it) unless we have that second Martyrdom, (that *Cyprian*, or some body in his disguise, hath wrote a book of) that vital Martyrdome of our exemplary, faintly, penitent lives to improve and consummate t'other: and so still we are not got so far as Repentance, we require more storms, more thunderbolts, more rousing tempests, more pressing calamities yet to drive us thither.

A third sort may have arrived to a third and greater degree of proficiency yet in the School of Judgments, to a resolution and practice of Patience under God's hand, how heavy soever it prove, and yet, let me tell you, come short of Repentance still: for, I beseech you observe, there is a double submission unto God, to his will, and to his wisdom: that to his will reveal'd as well as secret; reveal'd for the duties, secret for the sufferings of this life: the first in an active, the second in a passive obedience to Heaven. The submitting to God's will in suffering what he lays upon us, (the

- A (the utmost degree of *Patience* that the most of us attain to , and when we have done that , think our selves *Champions* and *Martyrs* of the *first magnitude*) is but a very *moderate degree of Christian fortitude* , that which Christ needed not have ascended to the Cross to preach unto us : a man must be a kind of mad Atheist to come short of that ; for what is it but Atheism to think it possible to resist his will ? and what but madness to attempt it ? 'Tis that high Philosophy of submitting to his *wisdom* , the *acknowledging*
- B *God the best chuser for us* , the *stripes which he sends* far sifter for our turns than all the *boons we pray for* , his *denying of our demands* the *divinest way of granting them* , and , in a word , the resolving that whatever is , is *best* , whatsoever he hath done , *best to be done* , whatsoever permitted , *best to be permitted* , (ἐξ ὧ γ' ἀνὴρ διὰ τοῦτο μὲνεται , that very fury and madness of earth and hell is a piece of God's *economy*) whatsoever is revealed to be his will by its coming to pass among us , is (though the *Actors* in that *Tragedy* shall pay dearly for it , yet) better and more desirable and eligible for us
- C then all friends and patron-guardians in *heaven and earth* , yet , and our own *Souls* , could have contrived and chosen for us . The good *Hezekiah's* [*Good is the word of the Lord which he hath spoken*] when it denounced *destruction* to his whole family ; old *Nahum's* נטו לטוב , even this for good , to the heaviest news that ever came , so oft repeated , that we find him in *Elias Levita* surnamed *Gamzo* , Even this ; the firm adherence to the truth of that Apostolical
- D Aphorism , that all things tend to good to them that love God , from *tribulation* through seven degrees to *sword or death* is self , and the forming all our lives by the plattick virtue of this one Article ; this submission , I say , to his *wisdom* superadded to that other to his will , and that attended with its natural consequent , a *rejoycing in tribulation* , is the lesson God's rod must teach us , yea and submission in *actions* as well as *sufferings* , to his *precepts* as well as to his *decrees* , doing *cheerfully* as well as *patiently enduring his will* ;
- E or else we are still but punies in St. Paul's Academy , but triflers in the School of the Cross of Christ.

Once more , *Denunciations of God's wrath* may set us a *praying* *oftner* than we were wont before , make us assiduous and importunate in that duty : The *tempest* in *Fonab* may cast the *heathen Mariners* upon their knees , crying every man unto his God ; and yet for want of the *clean hands* to spread forth towards Heaven , of the *new Soul* to exhale and breathe forth those prayers , the liveliest of those flames , like all those which our earthy fire brings forth , faint and extinguish long before they come to that Region of *parity* . 'Twas the blind man's Divinity , Now we know that God *heareth not sinners* , a principle of blind Nature ; and *Hierocles* a Philosopher descants excellently upon it , The sacrifice of such unreformed fools is but πυρὸς τροφή , but a feast for the fire to prey on ,

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their offerings to the Temple *ἱεροῦλοις χορηγία*, a prize for the sacrilegious to seize on; the wise man is the onely Priest, the onely friend of God, *μὴν εἰδὼς ἐν ἑαυτῷ*, the onely man that knows how to pray, offering up himself for a sacrifice, hewing his lower Soul into an Image, his upper into a Temple of his Deity. I might shew you some more of these inferior uses, imperfect sudden motions, that these judgments may have forced from us; and so still, like Chymicks in the pursuit of the *Philosopher's Stone*, we meet with many handson Experiments by the way, please our selves in our journey, though never attain to our journey's end. These sad Times, and this forced study and contemplation of God in his Judgments, may have cast us upon some considerable Christian vertues, and yet not advanced us within any ken of that great transcendent treasure, to which all the *ignis* and the *sulphur*, the *fire* and the *brimstone* of his Judgments, that vast expence of thunder-bolts, to the emptying of his Armory, was design'd. Repentance is a higher pitch then any or all of these, and 'tis onely Repentance is the proper Use of this sad Doctrine; and not all kinds that pass under that Title neither: and that must be shewed you in our next stage.

And first, the Repentance we speak of is *not Sorrow*, whether for *misery*, or for *sin*. For *Misery*, that sluice which lets out such rivers of tears, which get away all the custom from *godly sorrow* or *humiliation*. Such *sorrow* as this is admirably described by God, *Hos. 7. 14.* and call'd *assembling themselves for corn*, fasting and praying onely upon the loss and for the recovering of worldly plenty; and this, it seems, very reconcileable with all the impiety in the world, for it follows, [*and they rebell against me.*] Nor bare *sorrow* for *Sin* neither, that which some men call *Repentance*, and by so doing have fill'd Hell with none but *Penitents*; for I am confident there is not an unhappy creature there which hath not both these parts of *sorrow*, both for his *misery*, and for his *fall* that betray'd him to it; had he not, Hell were not half so much hell as 'tis, two of the forest tormentors would be missing, the sense of the flames, and the gnawing of the worm, the one *extorting the tears*, the other the *gnashing of the teeth*.

Nor, secondly, *Humiliation* alone, though that were a great rarity to be found among us: for though that might prevail to avert or defer secular calamities from a Kingdom, as it did from *Abab*, (and therefore our *Satan* that accuses this Nation *day and night* before God, will not allow us this *common grace*; after all our sufferings *the whole Nation*, God knows, is as unhumbl'd as ever) yet will not a bare *humiliation* under God's rod be accepted for a sufficient return when *Repentance* and *change* is call'd for.

No nor, thirdly, *the sudden passionate motions toward Reformation*, the shooing up of the seed in the *stony ground*: many such weak

A weak false conceptions there are in the world, and an *ἐκπεσις*, or *speedy abortion*, the common fate of them all; like the Goats in the Philosopher, *that give milk when they are stung*, but never else: *When he slew them they sought him, and turned them early and enquired after God.* Every one of these is but a poor imperfect payment of that great arrear that God's terrors and imminent Judgments are come, like the *ὀνείματα* in the Gospel, to arrest us for: and if we do not presently make our peace with our adversary, by rendering him that onely royal tribute, the sincere, impartial, uniform obedience of our whole age to come, and counting the time past of our lives sufficient to have wrought the will of the Gentiles, give our selves up an early and voluntary sacrifice to Christ, first to be slain before him, then brought forth (like *Antinomos* in Homer, Ἄν' ὁ μὲν ἦν κατὰς ὅς αἰλῆς ἐπ' αἰὲν αἰῶν, there lies the sin, laid out a spotted Corps, that hath brought all the misery upon us) and then offered up upon his Altars so many devoted mortified new creatures, that have the addition of Fire to that of Air and Water in the mixture, the active, vital, as well as the sighing, weeping penitentiaries, (the imitation of the Sacrifices of old, χρυσὸν καὶ αἶμα μέλαινα, gold pour'd about the horns of the Sacrifice) not onely the Ox or bestial part slain, but righteousness and mercy to the poor used as the Ceremonies of breaking off our sins, of slaying that sacrifice, (as in the Primitive times no Penitent was re-admitted to the Church without ἀγαθοεργίας, or alms-deeds, and for him that was in the Church there was yet no coming to the Sacrament without an Offertory;) then still after all this passionate variety hath God's message not yet had audience from us, and till God may be heard by us, there is small hope that we shall ever be heard by God; for Repentance is not onely the onely Use of the denunciation, but withall the onely preservative or phylactery, the onely way of averting the Judgment which is now at hand, my last particular, Repent, for it is at hand.

E And here I shall be able but onely to draw you a Scheme of what I had design'd you, a rude draught of dead lines, and not venture to importune your patience with a *ζωγράφημα*, but onely tell you that I had purposed,

1. To explain to you that mystery of Scripture, *The distribution of God's Judgments into reverfible and irreverfible.*

F And 2. to give you the mark or character in Scripture discriminating the one from the other: the *reverfible* under God's word onely, the [*Nineveh shall be destroyed*] and yet *Nineveh* repents, and *Nineveh* is not destroyed. The *irreverfible* under God's Oath also, *Though these three men were in it, Noah, Daniel, and Job, as I live, saith the Lord, they shall deliver neither sons nor daughters, &c.*

3. The commonness and frequency of the motion, of the *πεννη*,

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C
D
τεροντι, or proficiency of one of these states into the other, the change that some addition of judgments, and years, and sins, and intercalary mercies may make in God's decrees, their improvement into *irreversible*. Thus is it very possible, that upon the first breaking out of these Judgments upon this Land, the beginning of this rousing Sermon, the fate and state of this Kingdom might be a *reversible* mutable state, like the Souls of Men in *Maximus Tyrus*, ἀμφισβητήσιμι καὶ ἐν μέσσοις, in a *pendulous middle posture*. But since the prodigious unkindly working of these medicinal inflictions, as of the *bitter water* in the trial of *Jealousie*, *making the thigh to rot, and the belly to swell*; since to all the sins that before we had borrowed from our Neighbours, we have added so many more from the Fiends and Furies, to the rising and impoverishing, as it were, of Hell it self; since those Armies of high *uncleannesses*, of *lies*, of *crafts*, of *multiplied oaths*, a strange discordant grating harmony in the ears of God, of *sacrilegious rapines* and *profanations*, of—
C
 (I beseech you save me the pains of confessing them for you) that sin might be exceeding sinful, and destruction exceeding destructive; and (after some intermission of Judgments, but none of provocations) since a Dove-like embleme of peace hath been hovering over our heads, but not permitted to rest upon us, disclaim'd and driven out of our Region as a Vulture or Screech-owl, the most ominous hated enemy; since the concurrence of all these, I say, 'tis also as possible we may be now improv'd and
D
 advanc'd to our full measure.

But then 4. I should have shew'd you also the *indiscernableness* (to the eye of man) of the difference of these distant states, till God by his promulgate Sentence have made the separation; (we have not such skill in Palmestry as to interpret the lines and strokes in God's hand, which hath been long upon us; nor in Symptoms, as to judge whether ὀλεθριον καὶ ἄρα διαν, whether it be infallibly mortal or no) and from thence the *possibility* yet
E
 that it may not be too late for us to *return and live*, to set God a Copy of *repenting*. But then

5. Till this be done, every minute we breathe we suck our poison, we run upon all the Spears and Cannons in the world; nay, if God should hear us before we have answered him, if *Mercy* should interpose before *Repentance*, and *Reformation* make us capable of it, that very *Mercy* were to be deprecated as the greatest *Judgment* in the world, a kind of Hell of desertion, a [*why should ye be smitten any more?*] a not-vouchsafing us the medicinal stripes, a delivering us up to our selves as to the fatallest revengefullest enemies, the most merciless, bloudest executioners. God may spare us in wrath, relieve us in fury, give us a treacherous settlement, a palliate peace, (the
F
 saddest

A saddest presage and fore-runner imaginable,) and such it is sure to be, if the surface of the flesh be heal'd before the *βάθος καρδίας*, the depth of the wound in the heart, be search'd and mollified, if God *repent* before we *repent*: and against such mercies we have more reason to pray then against all the *νύμφαι* and intestine flames, all the *Tophets*, and Purgatories, and Hells, that the fury of men or devils can kindle within our coasts. The same motive that made St. *Basil* call for his *Fever* again, to wit, if the recovering of his Health were the re-flourishing of his Pride, may move us to pray for the continuance of this State-fever, till our impenitent hearts be humbled. I will make you my Confessors; till this Kingdom be really and visibly the better for stripes, I cannot without some regrets, some fears of uncharitableness, pray absolutely for Peace for it. Lord, *purge us*, Lord, *cleanse us with thy sharp infusions*, cure and heal our Souls by these *Cautsticks of thine*; and then thou maist spare that charge, pour in thy Wine and shine Oil instead of them: but till then, *Domine, nolumus indulgentiam hanc*, Lord, we are afraid of thy indulgence; we are undone if thou be too merciful; we tremble to think of our condition if thou should'st give over thy Cure too early, if thou should'st tear off our plaisters and our flesh together, restore our flourishing before thou hast humbled and chang'd our Souls.

I have done with my last particular also.

D Please you now but to spell these Elements together, the sad threats of a direful Kingdom, the but one word between us and that, onely *Repentance*, to sanctifie it to us and avert it from us, the Baptist miraculously born to preach it to them, and the same Voice now crying in the Wilderness to this Nation, in the midst of a whole *Africk* of Monsters, a Desert of wilder men: and if this Raven sent out of the Ark, the place of God's rest in Heaven, thus long hovering over this Earth of ours (going to and fro onely on this errand, to see whether the waters be dried up from off the Earth, whether the Deluge of sin be abated) may not yet be allowed some rest for the sole of her foot; if at the heels of that, the Dove-like Spirit moving once more upon the Waters, may not find one Olive-leaf among us to carry back, in token that we are content to hear of Peace, to be friends with God; if having *Moses* and so many *Prophets*, the Rod of the one so long on our shoulders, and the Thunder of the other in our ears, we cannot yet be brought this day to hear this voice, this *φωνὴ καὶ θυμὸς*, this clamorous importunate voice, *Repent*, or perish irreversibly; I must then divert with that other Prophet, with an [*O altar, altar, hear the word of the Lord,*] because *Feroboam's* heart was harder then that, with an [*O earth, earth, earth,*] with a [*Hear, O heaven, and hearken, O earth,*] flie to the deafest creatures in the world, because I can have no better Auditors.

G

In

In this case Preaching is the most uncharitable thing, apt onely to improve our ruine, like breath when it meets with fire, onely to increase our flames: there is nothing left tolerably seasonable but our Prayers, that our hearts, being the onely whole Creatures in the Kingdom, may at last be broken also; that by his powerful, controlling, convincing Spirit, the proud Atheistical spirit that reigns among us may at last be humbled to the dust; that in the ruine of the Kingdom of Satan, his pride, his sorceries, his rebellions, may be erected the humble heavenly Kingdom of our Christ, that meekness, that lowliness, that purity, that mercifulness, that peaceableness, that power of the Gospel-spirit, that we may be a Nation of Christians first, and then of Saints; that having taken up the cloze of the Angels Antheme, *Good will towards men*, we may pass through *peace on Earth*, and ascend to that *Glory to God on high*, and with all that Celestial Quire ascribe to him the Glory, the Honour, the Power, the Praise, &c.

God

A
God is the God of B E T H E L.

B
The V. SERMON.

G E N. 31. beg. of v. 13.

I am the God of Bethel.



THE story of God's appearing to *Jacob* at *Luz*, *Gen. 28.* is so known a passage, so remarkable even to children by that memorable topick, *the Ladder and the Angels*, that I shall not need assist your memories, but onely tell you that that passage at large, that vision and the consequents of it, from the 12 verse of the 28. to the end of the Chapter, is the particular foundation of the words of this Text, and the rise which I am obliged to take in the handling of them. That *hard pillow* which the benighted *Jacob* had chosen for himself in *Luz*, (and became so memorable to him by the *vision* afforded him there) he *anointed*, and *christened*, as it were, *named it anew*, on that occasion, into *Bethel*, the house or residence of God, consecrated it into a Temple, solemniz'd that Consecration, endow'd that Temple with a vow and resolution of all the *Minchahs* and *Nedabahs*, acts of obedience and free-will-offerings, duty and piety imaginable; and the whole business was so pleasurable and acceptable to God, God's appearing to him, and his Returns to God, that in the words of my Text (twenty years after that passage) God puts him in mind of what there pass'd, and desires to be no otherwise acknowledg'd by him then as he there appeared and revealed himself, *I am the God of Bethel, &c.*

For the clear understanding of which, it will be necessary to recollect the chief remarkable passages that are recorded in that story, and seem to be principally referr'd to here; and then I shall be able to give you the survey and the full dimensions of *Bethel*, the adequate importance of this Text.

And the passages are more generally but three.

1. God's signal promises of mercy and bounty to *Jacob*, emblematically resembled by the *Ladder* from Earth to Heaven, God standing on the top of that, and the Angels busie on their attendance, ascending and descending on it; and then in plain

words the embleme interpreted, the hieroglyphick explained, v. 13, 14, 15. *I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, &c. And thy seed shall be as the dust of the earth, &c. And behold* (there is the signal Promise I told you of, that belongs to every Pilgrim Patriarch, every tofs'd itinerant servant and favourite of Heaven, that carries the simplicity and piety of *Jacob* along with him, though he be for the present, in that other title of his, *the poor Syrian ready to perish*) *behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this Land: for I will not leave thee until I have done that which I have spoken to thee of.* A B

The second passage is, *Jacob's* consecrating of this place of God's appearance, anointing the Pillar, and naming it *Bethel*, in the 18 and 19 verses.

The third and last is, *Jacob's* vow unto God on condition of that his blessing him, vers. 20. *And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and rayment to put on, so that I come to my Father's house in peace, then shall the Lord be my God, and this stone which I have set for a pillar shall be God's house, and of all that thou shalt give me, I will surely give the tenth unto thee.* C

These are the three principal passages in that story; and in relation to each of these I am now obliged to handle the words, and consequently to divide them, not into parts, but considerations, and so look on them as they stand, D

First, in relation to *God's* promise there made; and so first, *God is the God of Bethel.*

Secondly, in relation to this dreadful, this consecrated Place, as *Bethel* signifies the residence, the house of God; and so secondly, *God is the God of Bethel.*

Thirdly, in relation to *Jacob's* vow there made, and so thirdly and especially and most eminently *God is the God of Bethel*, as it follows in the verse, *I am the God of Bethel, where thou anointed'st a pillar, and vowed'st a vow unto me.* E

I begin first with the first of these, The relation of the words to God's appearing, and making promise to *Jacob*; so *Ego Deus Bethelis, God is the God of Bethel.*

And in that first view you will have tender of three severals: I will give you them as they rise.

1. That *God* takes a great deal of delight in making, and recounting of promises made to his Children: the free omnipotent Donour of all the treasures of the world, is better pleased to behold himself our Debtor than our Prince, triumphs more in his punctual fidelity than his superabundant mercy toward us; he that loves us passionately, that once put himself into a dropping sweat F

A sweat in a mere agony of love, pour'd out his heart-bloud in that passion, that delights to doe us good, joying more in dispensing favours and obligations then any man living in receiving them, doth yet more affectionately rejoyce and triumph in seeing himself engaged and obliged to us, in being faithful and just, (which relates to his performing his engagements, that which by promise he hath bound himself to doe, and so becomes his righteousness, and his payment of dues) then in the honour of being unlimitedly free to pour out acts of all mercy and unexpected bounty, matters of absolute choice whether he will doe them or no. In the very story of which this Text is a part. God certainly might have enriched *Jacob* by what means he pleased, conducted him home to his Country upon that one score of his free mercy, (as well as he may bring his chosen to Heaven merely by acts of free Grace) but you see he chuses to doe it on that other style, *as he is the God of Bethel*, that ever since the mutual compact betwixt him and *Jacob* there hath stood obliged to this *poor Syrian*, and must deny himself if he be not constant to *Jacob*. Thus *Deut. 7. 9.* The Lord thy God he is God: and the only attribute that there he proclaims him in is that of the faithful God; the faithful, and that further insisted on, which keepeth Covenant and Mercy; first Covenant, and then Mercy: and so *Isa. 49. 7.* Because of the Lord that is faithful. And how many times is this style repeated in the New Testament, God is faithful, who will not suffer you to be tempted above what you are able; and, God is faithful, which will not forget your labour of love, &c. is as exact and punctual in performing Covenants, as strictly accurate in fulfilling of bargains, as the most coverous griping Merchant on earth would require his Chapman to be. And the reason or design of this method of Heaven, the aim of this œconomy, is presently discernible also.

First, to regulate and moderate the expectations and hopes of men, which are apt to be very sanguine and very precipitous, hoping proportionably to God's power, *i. e.* infinitely, unlimitedly, whatsoever our carnal hearts can aspire to, to have sins pardon'd before they are mortified, to see God without any kind of purifying. Whereas this God of *Bethel*, that will be look'd upon only as such, must be required to doe no more then he hath promised to doe; our hopes must be terminated in his revelations of his will, not whatever he may doe by his infinite free Power and Grace, but what he in wisdom hath thought good to promise, as the Rector of the Universe, not as an absolute irrelative Donour; and that is so far from a confinement or restraint, that it is a mighty inancement of the mercy. His promises being generally conditional promises, and so exacting all manner of sincere honest endeavours toward cleansing, reach out to us, together with the mercy offer'd, an ingagement of that purity and that sanctity which,

if it may be wrought in our hearts, is far the greater blessing of the two, hath more of divine and heavenly treasure in it, then the rescuing out of a sullen *Laban's* clutches : and so, as 'tis observed of *Pomponius Atticus*, that by lending to the poor, and requiring payment again of the loan at the day appointed, he did more good then if he had absolutely and freely given, taught them Justice and Industry as well as reliev'd their wants, (and the two former the far richer Donatives;) so God by this course of promises, conditional promises, conditional liberality, gives us duty and piety also into the bargain, all manner of obligations to it; and so is a through-*Paraclet*, an exhorter and comforter both, puts *Jacob* in mind of his vow'd necessary obedience, by the mention of the promises made in *Bethel* : and that is one prime aim of this method, of *God's magnifying himself* in this relation.

A second (benefit at least to us, and consequently) aim in God there is, to *teach* us by this copy, *discipline* us by this example, that we take care to allow God our proportionable returns, to be as just with God, as punctually faithfull in all our promises to him, as forward to put God in mind of what we have obliged our selves to perform to him, as he by proclaiming himself here *the God of the Promises in Bethel*, and in so many other places *the God of Abraham*, i. e. that God that made so many promises to *Abraham*, (in which all the people of the world are concern'd) hath done unto us. This were an admirable lesson from hence to be transcribed into our hearts, to have our frequent set (weekly or monthly) audits with God, to tell him freely how much we are in his debt : not onely to recount those desperate arrears, the sins committed for which we come now for pardon, but especially the obligations enter'd, which we might set our selves bodily to perform, most freely and chearfully commemorating before him, not onely the *Δίαι παραγγελίας & ἐν τῷ νόμῳ*, the Divine admonitions and holy laws, whisper'd inarticulately in our hearts, which the heathen *Porphyrie* tells of, the obligations that lie upon us as men and creatures, and must be discharg'd by us if ever we aspire to the dignity of Christians or Saints, *πρῶτον δὲ ἀνθρώπων ὄν, καὶ τὸν θεόν*, we must approve our selves Men first, and then Christians, live a reasonable, before we are ever capable of the Angelical life, (first, that which is *natural*, and after that which is *spiritual*;) but also the promises and engagements of an higher indenture, those of the Christian, either that one standing obligation entred at the *Font*, which must be resolv'd to have a close influence upon every minute of the *Age* after, or moreover all the many penitential resolutions, all the occasional quarrels against sin, the indignations and vow'd revenges on those *boutefeux* that have so disturb'd our peace with Heaven. Would we but spend our time in this recounting and discharging of promises and obligations, pay God his plain dues of

A of obedience, that which we are most strictly bound to by the law of Christ, and for which our own hands are so many times producible against us, we should not need much to take up our thoughts with the pride or confidence of our free-will oblations, the boasts of our charities and alms toward Heaven: he that would but consider that to be faithful (as in God toward men, so in man toward God) signifies not so much *to believe* the promises of others, as to *perform* our own, that the Faith by which the just do live consists in the paying of our vows to Christ, as well as depending on his blood or promise for Salvation, would endeavour to recover Christianity and Faith to a better reputation in the world then now ordinarily seems to belong to it, would live more justly and more Christianly then he doth. And let that serve for the first part of your prospect, the first observable in the first view.

B
C The second thing from this Title of God's, as it refers to his promises of mercy to *Jacob*, made in *Bethel*, and repeated now at his departure from *Laban*, is this, That God would have us consider the blessings we enjoy, and observe particularly *how* and whence they descend to us. This is the direct end of this vision to *Jacob*, verse 11, 12. *Lift up now thy eyes, and see, All the rams, &c.* The thriving of that stratagem of *Jacob's*, the invention of the peeled rods, whereby he was grown so rich, Chap. 30. in despite of *Laban's* malice, God will have ponderingly considered, and imputed as an act of his special interposition or providence, partly in justice, that the covetous *Laban* should not too much oppress him, [*I have seen all that Laban doth unto thee*] partly to make good his promise at *Bethel*, made then, and now most particularly perform'd, *I am the God of Bethel*. And, believe it, there is not a duty more necessary, and yet more negligently perform'd, more fruitful, and nutritive of piety, and yet more wretchedly despised and intermitted, then this; this of observing this Ladder from Heaven to earth, of beholding all the good things that we lawfully enjoy descending in an Angel's hand, and that fill'd (as the pitcher out of the well, or as Aaxon's Son's hands from his Father at the entering on the high Priest's office) from the hand of God standing on the top of the Ladder. He that would thus critically examine his estate upon interrogatories, put every part of it upon the rack and torture, to confess without any disguise from whence it came, whether down the ladder from Heaven, or up out of the deep, (for there, it seems by the Poets, *Plutus* or Riches hath a residence also) by what means it was convey'd, by whose directions it travell'd into that coast, and what the end of its coming is, and so learn the genealogy, as it were, of all his wealth, would certainly acknowledge that he were fall'n upon a most profitable enquiry. For beside that he would find out all the ill-gotten treasure, (that Gold of *Tholouse* that is so sure to help melt all the rest, that which

is gotten by sacrilege, by oppression, by extortion, and so take
 timely advice to purge his lawful inheritance from such noisome, un-
 wholesome acquisitions, and thrive the better for ever after the
 taking so necessary a purgation) he will, I say, over and above,
 see the original of all his wealth, all that is worthy to be called such,
 either immediately or mediately from God : immediately, without
 any cooperation of ours, as that which is left us by inheritance
 from honest Parents, (our fortunes and our Christianity toge-
 ther ;) mediately, as that which our lawful labour, *our planting*
and watering, hath brought down upon us, wholly from God's *εὐπορία* or *εὐοδία*, *his prospering or giving of increase*. And
 when we have once thus discern'd the peculiarity of our tenure,
 only that of *allodium*, not from any *ἀλλ' ἐκ Διός*, *but from God*,
 (as the Lawyers have derived that word) all that we have held in
capite from Heaven; As this will be the sweetning of our wealth to
 us, give it a flavor or an high tast, whensoever we feed on it, more
 joy in one well-gotten morsel (*the festival of a good Conscience*)
 then all the *μυαί* or *μυρίδες*, the portions fetcht from the bloody
 polluted Heathen idol-Altars ever would afford us; so will it in-
 flame our Souls toward so Royal a benefactor, teach us Piety from
 our fields and coffers, (as even *Aristotle* can talk of his *εὐλογία*
φιλοθεῶν, *that rich men will love God, if for nothing else, yet because*
he hath done them good turns; and *Hippocrates*, that though the poor
 did generally murmur and complain, yet the wealthy would be
 offering sacrifice) yea and inspire our whole lives with an active
 vital gratitude, by the use of this wealth to demonstrate and ac-
 knowledge whence we have received it, by refunding and employ-
 ing it not on our own waies, our own humors, our own vanities,
 but as that which God hath convey'd into our hands as into an
 Ecclesiastick treasury or *Corban*, a store-house of God's, whence
 all his poor family is to be victual'd; that which God pours out of
 Heaven into our hands, being as particularly markt out for chari-
 table; pious, *i. e. heavenly uses*, as that which by the bounty
 of men is intrusted to us particularly for those ends, and every
 rich man as directly and properly a Steward of God's, to feed his
 household when they want it, and as strictly responsible for this
 Stewardship, as ever the *ἀντιλήπται* & *κωβερνήται* were, the auxi-
 liary Governments, the Deacons in the ancient Church, ordain'd
 by the Apostles for that charitable Ministry. You remember the
πρωτοδικάτον, the poor man's tithing among the Jews every third
 year, and till that was paid in *Deut. 26. 12.* and given to the Levite,
 the stranger, the fatherless and the widow, that they may eat within
 thy gates and be filled, their estates are to be counted profane and
 unhallowed, no looking for a blessing from God's holy habitation,
 verse 15. He that sacrifices all to his own desires, be they in the
 eye of the world never so blameless and justifiable, to his own
 belly,

A belly, his own back, nay his own bowels, (as his own good nature and not Christian charity suggests to him) he that hath not a month *Abib*, a green stalk, a first-fruits for Heaven, an effusion of bounty, to consecrate and bless all that is kept for his own necessities, is either very unkind or very imprudent; either sees not from whence he hath receiv'd, and that is Atheistical stupidity; or else never thinks of *securing* his tenure by the payment of his homage, of making so much as acknowledgment to this God, whose providence hath so wholly enrich'd him, *the God of this Bethel* in the Text, and that is the unthriftiest piece of ingratitude, the wildest and most irrational ill-husbandry in the world.

The third and last observable in the first view, in order to the promises of *Bethel*, is this, that our prayers and humble dependence on God is the means required to actuate God's promises, to bring down his blessings upon us. In *Bethel* there were ascending Angels, parallel to which must be those two Ambassadors or Nuncio's (*i.e. Angels*) of every honest Christian heart, before any messages from God, any descending Angels are to be expected thence; and as it was then typified there, so God ever loves and appoints to have it still, *I am the God of Bethel*: and therefore whatever we want of either outward or inward accomplishments, secular or spiritual good successes, prosperities of Kingdoms or of Souls, would we but look critically into our selves, we should go near to find imputable to the want in us of one or both these ascending Angels; either that the things we would have, we dare not justify the asking or expecting them from God, because they are such onely as we desire to spend on our lusts, and then *we have not, because we ask amiss*; or else we are so over-hasty in pursuit of them, that we utterly forget the dependence and waiting upon God, the [*Stand still and see the salvation of the Lord.*] If he be not ready with his Auxiliaries on our first call, deliverance shall come in some other way; the Witch must prevent and supply the *Samuel's* place, the first creature that will look a little kindly upon us shall get away all the applications from Heaven, (as some Countries, whatsoever they chanced to see *first* every morning, they solemnly worshipp'd all the day after;) the most airy appearances of relief from the improbablest Coast shall be able to attract our hopes and trusts, and unbottom us utterly from God, as *Socrates* is brought in by the Comedian with his [*ὦ δεινὸν ἄσπ.*] a making his addresses to the air or clouds, when he had turn'd out all other worships out of his heart. The thing that makes a worldling such a piteous creature, such a Meteor in Christ's, such an unstable wave of the Sea in St. *James's* style, tosd' perpetually betwixt ebbs and floats of hopes, (even without the association of any wind to drive him) while the onely poor, patient, waiting Christian, that hath sent

out

out his good *genius* on his message up the Ladder, and waits contentedly and calmly for his return again, is the onely fix'd Star in this lower Firmament, *his feet stand fast*, be the pavement never so slippery, *he believeth in the Lord*. That *Orpheus* that in his life-time had made his applications to as many gods as there be days in the year, (and thence perhaps it was that *Mexico* had so many Temples) grew wiser by more observation, and left in his Will *ἑστίας μόνον*, *that there was but one*. 'Twere well if we might doe so too, profit by his experience, devest our selves of all our airy poetick dependences betimes, and roll our selves wholly upon God; 'twere the onely probable thriving policy in the world.

I have detained you too long in the first Isle of this *Bethel*, that which gives you a view of God's promises there made: I hasten to the second, the *atrium interius*, to consider God in relation to this dreadful, this consecrated place, as *Bethel* literally signifies *Beth El*, the House, the Temple of God; and so God hath a peculiarity of respect to that, *I am the God of Bethel*, in the second sense, *i. e.* the *God of God's house*.

And here were a copious Theme indeed, should we take a view of the material *Bethel*, and in it observe,

1. The voluntary institution and dedication of Temples even before the Law was given to the Jews, (as after it the *ἱστανία* or *Feast of Dedication*, being of a mere humane original, instituted (as the *Feast of Purim*, and the *Fast of the fifth and seventh month in Zachary*) by the Jews themselves, 1 *Mac.* 4. and not by God's immediate appointment, was yet celebrated, and consequently approved by Christ in the 10 of *John*;) and after the Jewish Law was laid asleep, yet the building and setting apart of Synagogues, and Oratories, and Upper-rooms; and since *Basilica* and *Κυριακαί*, (the parallels of the *Bethel* here) the *Palaces of the great King and Lord*, appropriate to his publick worship, whenever Persecution did not drive it thence.

2. The vow'd dedication and paiment of Tithes toward the endowing of *Bethel*, before there was any such thing as Judaism in the world, which therefore 'twere strange that God's subsequent command to the Jews his own people should make unlawful to a Christian, which otherwise, had he not commanded it, must have been as commendable now as it was in *Jacob*.

These, I say, with divers others, are the so many Branches of this second Consideration of these words, *of the relation of God to Bethel*: But I have not that unkindness to my Auditory as to pursue them with such a shole of unseasonable subjects.

There is another *Bethel*, the flesh of man, wherein God himself was pleased to inhabit, *σκηνοῦν*, saith St. *John*, *to pitch his Tent* or Tabernacle there, to consecrate it into a very Temple; *our bodies*

are

A *are the Temples of that Holy Ghost*, by which Christ was so long ago conceived among us: and thence it is that *his eyes and his heart* are set so particularly upon this flesh of ours, to cleanse, and to drain, and to spiritualize it, to expostulate with us whenever we put it to any common profane uses, as if we violated and ravished Christ himself, and forcibly joyned him to an Harlot, and at last (if it prove capable of such dignity) to array it in all holiness and glory, to cloath it upon with beauty and with blifs immortal:

B And so God is *the God of this Bethel* also.

Beside this, there is yet one more invifible House of God wherein he delights to be inthron'd, and, by God's own confession, *Isa. 66.* more then either in the Temple of his own building, or the Heaven of his own exalting, even the poor contemptible [*this man,*] for whom no body else hath any kind looks; *He that is poor, and of a contrite spirit, and that trembleth at his word:* this is that lovely drefs that is so ravishing in God's eyes, that sets out every Cottage into a Temple, the poorest Peasant into the consecrated delight of Christ, the most abject stones in *Luz* (once anointed with this grace) into an awful royal *Bethel*, the ornament of a meek and quiet spirit, which is in the sight of God of great price, *πολύτιμη*. God is content to be at a great deal of charge in the purchase of it, to pardon the absence of a great many other excellencies, which may possibly exalt us above measure, so he may acquire but this one desired, beloved meekness instead of all. Let us but possess our selves of this one Jewel, the [*meek*] in opposition to the *proud*, the [*quiet*] in opposition to the *tragical* or *turbulent*, *murmuring*, *impatient*, *Atheistical* spirit, and *the God of Bethel* hath a peculiar propriety to us: he that owns and defends his Temples, that is the refuge of the very Sanctuary it *self*, and never, but for the pride and insolencies and provocations of his Church, suffers the Philistins to seise on the *Ark* of his glory, will be a refuge and sanctuary to us; the Angels at *Bethel* shall become thy guardians, the Cherubim-wings thy over-shadowing, until this tempest, this tyranny be over-past.

E I have done with the second view also, as the *Bethel* here is the *dreadful House of God*; though it be not the dread of it that hath made our stay so short there, but onely my desire to hasten to my last, as my principally-design'd particular, as *Bethel* refers to *Jacob's vow* there made, as it follows in the verse, *Where thou vowedst a vow unto me;* and God hath a most particular respect and relation to such vows, and so in the chief, though last, place, *Ego Deus Bethelis, I am the God of Bethel.*

F A *Vow* is a *holy Resolution*, and somewhat more: The matter of both is the same, a piece of holy valour or courage, entring under God's colours into a constant defiance of all the temptations and affrightments, invitations and terrours in nature: onely the bare

bare *Resolution* hath not the formality of a *Vow* in it, is not made A
 so immediately and directly to God, with such a particular invo-
 cation of him as is required to the formality of a *Vow*. Yet will not
 this difference be so great, but that in all reason the good Resolu-
 tion ought to be allow'd its title of pretension to God's owning,
 (as he is *the God of Bethel*) as well as the *Vow*, i. e. the *material* as
 well as the *formal Vow*; God is a God of all such of either kind.
 I shall consider them undistinctly: Whether *Resolutions* or *Vows*,
 they are of two sorts; either the general necessary vow or resolu- B
 tion, that *God shall be our God*, as in the 21 verse of that 28 chap-
 ter, *And Jacob vowed a vow, saying, If God will be with me, &c.*
then shall the Lord be my God; a vow'd resolution of universal obe-
 dience unto God: or whether the matter of it be particularly qua-
 lifi'd and restrained to free-will-offerings, things that he was not
 otherwise bound absolutely to have done, but yet were very fit
 matter of resolution and vow, especially in such case as this, *If* C
God will keep me in this way that I go, and will give me bread to
eat and raiment to put on, so that I come again to my father's house in
peace; then this Stone shall be God's House, and of all that thou shalt
give me I will surely give a tenth to thee; a free-will-liberality this,
 the business of this *Vow*.

We shall look upon these two separately; and, first, on the
 former kind of them, and shew you how *God is the God* of such, the
 near respect and close relation he beareth to them, and that most
 eminently express'd in three particulars. 1. In *approving* and *ap-* D
plauding the making of them. 2. In *prospering* them when they
 are made. 3. In *looking after* them as his own property and
 goods, most severely requiring the *payment*, the *performance* of
 them.

For the first sort then, the *general necessary resolution or vow*
 that *God shall be our God*, the solemn ceremonious entering our
 selves into his family, the giving up our ears to this new Ma-
 ster to be *open'd*, in the Psalmist's, *bored*, in *Moses* phrase, to part E
 from the benefit of all Sabbatical years or Jubilees, to disclaim all
 desire of manumission, and to become his vow'd servants for ever;
 this is that great *duty of Repentance*, or *Conversion*, or *New-birth*,
 that is the sum of all Christianity, that spiritual Profelytism, to
 which the *Jew* was wont to be *wash'd*, as the *Christian* is *baptiz'd*,
 and both to take upon them new names, new kindreds and rela-
 tions, as if they had *entred into the mother's womb again*, and come
 out in new Families, new Countries, *born neither of blood, nor of* F
the will of the flesh, nor of the will of man, i. e. none of the prin-
 ciples of this world, *συχνα ἡσυχου τῆς*, the natural, the carnal,
 nay, nor the moral virtuous philosophical elements, but of *God*,
 of a supernatural, heavenly origination.

In a word, the cordial renouncing of all the impure, scandalous,
 doubtful

A doubtful ways that either our selves or any of the vicious company about us (the *Lacedemonian* servants that God hath permitted to be drunk and bestial before us, to practise all villanies in our presence, that we might detest and abominate them the more) have at any time formerly been guilty of: such was *Job's* covenant with the eye, that that should not run its riotous courses over the beauties or wealth of others; such the covenant with the tongue, to break it off its customary oaths and loose language.

B It were infinite to number up the several branches of these so necessary resolutions: That *this God of Bethel* is the God of such, is the thing that we are obliged to demonstrate. And 1. in respect of God's approbation of such resolutions as these. There is no such snare or artifice of taking and obliging God to us, as our dedicating and consecrating our selves to God. If *Solomon* consecrate a Temple to God, God binds himself to be present there, to hear and hearken, and answer what prayers or supplications so-

C ever any sinner shall make toward that Temple. And sure the same privilege belongs to the animate as well as dead Temple, to the Temple of flesh as well as of stone, to the anointed Pillar at *Luza*, when that turns *Bethel*, I mean, to the stony heart of man, when by the unction of the Spirit that is mollifi'd and fitted and squared, yow'd and consecrated into an habitation for God, when out of these stones a child of Abraham, the faithful resolv'd new creature, is raised up. No such good news to Heaven as this, not onely approbation, but joy in Heaven over one such convert Prodigal: the musick that *Pythagoras* talks of in the Orbs, was that of the Minstrels which our Saviour mentions at the return of that Prodigal, to solemnize the *Euge's*, the passionate welcomes of Heaven pour'd out on Penitents.

E And if you please, I can doe more then the Pythagorean would pretend to, make you auditors of one of those Aires. No sooner doth the poor penitent Votary begin to God in the Psalmist's Note, [Then said I, Lo, I come to doe thy will, O my God,] (and let me tell you, could you hear those words in the language that *David* sang them, there were without a Figure Rhythm & Harmony, Numbers and Musick in them) but you may presently hear God himself answering in the ἀνταπόκρῳ or counter-part, echoing back a *Venite*, one in *Isa. 55. 1. Ho every one that thirsteth, come, &c.* another in the Gospel, Christ taking up his part in the Consort, *Come unto me all ye, &c.* yea, and to make up the Anthem complete, the Third Person comes in also, *Revel. 1. 17. The Spirit saith, Come*; and after that, all the inferiour Orbs are call'd in to bear their part in the Chorus, *The Bride saith, Come: and let him that heareth say, Come; and let him that is athirst, come: and Whosoever will* is the Title of the Hymn that they all joyn in, *Whosoever will thus come, (let him be sure of the hospitable reception)*

H

Let

Let him take the water of life freely. One signal evidence we have of God's special approbation of such Vows, in Abraham's circumcising himself and posterity: that you know was the solemnity of his coming to God, the ceremony of his Profelyrism, the Sacrament and Seal of his resolute vow'd obedience unto God, of his renouncing that *ἀδύμιλον* *εἰδωλολατρεία*, those abominable Gentile impurities, the *μεγαλειὰ κακίας*, the unnatural excrecencies of lust, which the rest of his idolatrous Countrey-men had long been guilty of, and which brought that fire and brimstone from heaven before his eyes upon some of them. Abraham it seems resolv'd and vow'd against those heathen abominations, covenanted with God a life of Purity, and to that end a going out of that polluted Country; then seal'd this Covenant to God, (as the custom of the Eastern Nations was in leagues and bargains) seal'd it with blood: and see what an obligation this proves to God, not only to call him and account him a friend of God, to style himself by him, as he doth here by Bethel, *I am the God of Abraham*, through the whole Book of God; but the obligation goes higher upon God, it prevails so far that he comes down himself, and assumes flesh on purpose to seal back the counterpart of that indenture to Abraham in blood also, and in that, that *he is his shield*, and an exceeding great reward to all that shall but resemble him to the end of the world, in that faithful coming, that vow'd resolution of obedience to his commands. The short of it is, these resolutions and vows, if they be sincere, not the light transient gleam, the sighs only that we are so ill, or wishes that we were better, but the *voluntas firma & rata*, the ratified, radicated, firm purpose of new life, even before it grow to that perfection as to bring forth the *καρπὸς ἀξίος*, the worthy, meet, proportionable fruits of such change, are instantly accepted and rewarded by God, with pardon of sin and justification: and so God is the God of Bethel, hath a particular respect to these vows and resolutions at the very making of them; and that was the first thing.

And so again, secondly, for the prospering them when they are made. He that gives himself up to God, becomes by that act his Pupil, his Client, part of his charge and Family, an Orphan laid at his gates, that he is bound to provide for, engaged by that application (if once accepted) to be his Patron-guardian; as among the Romans, he that answers *ἀβλας* to the Clients calling him Father is supposed to adopt, undertakes the protection of the *Heredipeta*, obliges himself to the office and real duty of a Father. And I remember the story of the *Campanians*, that could not get any aid from the Romans against a puissant Enemy; they solemnly came and deliver'd themselves up into the Romans hands by way of surrender, that by that policy they might oblige the Romans to defend them, and espouse their cause, with a *si nostra tueri*

- A *tueri non vultis, at vestra defendetis*, if you will not lend *us* your help, preserve *our* region, yet now we are your own, you are obliged to doe it, *quicquid passuri sumus, deditis vestri patientur*, whatsoever from henceforth we suffer, it will be suffer'd by your Clients and Subjects: and so certainly the resigning our selves up into God's hands, the penitent sober resolution of [*The Lord shall be my Lord,*] giving our selves up not as Confederates, but Subjects, to be ruled as well as to be aided by him, no such way in the
- B world as that to engage God's protecting and prospering hand, to extort his care and watchfulness over us. He that comes out but resolutely into the field to fight God's battels against the common Enemy, God and the Angels of Heaven are ready to furnish and fortifie that man. Resolution it self, courage but upon its own score, is able to break through most difficulties, and the want of that is the betraying of most Souls that come into Satan's power: But then over and above, the prospering influence of Heaven that is still
- C ready to assist such Champions, the *κρυφαία χεῖρ*, which the LXXI. puts in into the last verse of the 17. of *Exod.* the secret invisible hand, by which God will assist the cordial *Joshua*, and have war against *Amalek* for ever, fight with him as long as *Joshua* fights, the cooperation of the spirit of God with all that set resolutely about such enterprizes of valour, his *οὐρανόθεν* to our *ἐπαγγέλιον*, this is a sure fountain of relief and assistance to such resolutions. Do but trie God and your own Souls in this particular, for the
- D vanquishing of any sin that your nature and temper is most inclin'd to. Take but the method of this Text; Come into God's presence, resolve sadly and advisedly in that *Bethel* never to yield to that sin again; resolve not only on the end, but the means also that are proper to lead thither; foresee and vow the same resistance to the pleasant bait that to the barbed hook under it, to the fair temptation that to the horrid sin it self: and then those weapons that may be useful for the resistance, the fasting and the watching
- E (that are proper to the exorcizing that kind of devil) be sure to carry out into the field with thee; and in every motion of the battel let the *Moses* as well as the *Joshuah's* hands be held up, the sword of the Lord with that of *Gideon*, implore and importune that help of God's which hath given thee to *will*, to resolve, that he will continue his interposition, and give thee to *doe* also, that *having begun the good work in thee, he will not lose the pledge, but go on also to perfect it*: And whenever thou art next tempted to
- F that sin, recal and remember this resolution of thine, bid that very remembrance of thine stand by on thy guard, and, if you please, by that token that this day I advised you to doe so; and withall consider the temptation, that it is an *express* come just from Satan, that sworn enemy of Souls, against which in God's presence the first time thou ever cam'st into the Church thou didst thus vow

and profess open defiance and hostility, that this disguised Fiend A
 shakes a chain in Hell, be his address to thee never so formal, and
 is now come on purpose to supplant or surprise thy constancy, to
 see whether thou considerest thy reputation with God or no, whe-
 ther thou makest scruple of breaking vows and resolutions: and
 then instead of *treating* with that sin, cry out to God to defend
 thee against it, either to give strength, or remove the temptation;
 and deal honestly and sincerely with thine own Soul, betray not B
 those helps that God thus gives thee in this exigence: and then
 come and tell me how it hath prov'd with thee. In the mean
 time, till thou hast made this experiment, be not too querulous
 of thine own weakness or the irresistableness of sin. Believe it,
 a few such sober trials and practisings upon anger, lust, and the
 like, and the benefit that would infallibly redound from thence,
 might bring the ancient Church-order of Episcopal Confirmation
 into fashion and credit again; which had it but its due ingredients
 and advantages restored to it, (every single Christian, come to C
 years of knowledge and temptations, in the presence of God and
 Angels and fellow-Christians repeating that Vow in his own
 name which was made by his Proxies at the Font, and the blef-
 sings of Heaven powerfully called down by those who have a title
 to the promise of being thus heard) as it would by the way fully
 satisfy all the pretensions and arguments of the Anabaptist, so
 would it also be a more probable effectual restraint for sin, then
 those which have so solemnly decried, or but formally practised, D
 that institution, have taken care to afford us in its stead.

But then, 3. God is a God of resolutions, to *exact performance*
 of them. The paultring trisler in this kind hath all the vengeance
 of the God of Bethel belonging to him, all that pertains to the sa-
 crilegious profaner of that Temple which himself had conse-
 crated, the censure and reward not onely of the impious, but the
 fools; *Eccles. 5. 3. When thou vowest a vow, defer not to pay; God*
hath no pleasure in fools: and *Prov. 20. 25. It is a snare to a man* E
to devour that which is holy, to profane that heart which is once
 consecrated to God, *and after vows to make enquiry.* To doubt of
 the performing, faulter in the execution of what is thus solemnly
 resolv'd in God's service, is the fetching the sacrifice from the Al-
 tar, and is sure to bring the coal of fire along with it, the perfe-
 ctest treachery to a Soul that any sacrilegious enterprise can de-
 sign it. And yet God knows how many such fools there be in the
 world, that solemnly resolve themselves to his service, come to F
 the Font to make, to the Table of the Lord to repeat these
 Vows, and all their lives after do but busie themselves to wipe
 off the water of one, vomit up, disgorge the other; bequeath
 themselves to Heaven in the presence of Angels, and then repent
 of the fact, and labour all their lives long to retrieve and recover
 themselves

A themselves back again : and the Apostle hath given those men their doom, *It had been sure better for them not to have known the way of righteousness*, never to have raised an expectation in Heaven that they meant any kindness to it, then thus to cheapen it, and not come to the price of a little perseverance and constancy to go through the purchase. Had they never undertaken God's business, never put in for the title of Friends and Votaries, with a Lord, *I will follow thee whithersoever thou goest*, they had not been perjur'd, though they had been profane: but now the affront is superadded to the crime, the contumely to the impiety, and all the spiritual desertion, with-holding, and with-drawing of grace, and consequently the ἀδύνατον ἀναστῆναι, the impossibility for such to renew or recover themselves, without some prodigy of new bounty from Heaven, (which provokers have little grounds to expect) is directly become their portion.

C I have dwelt too long on the Portal to Bethel, the general necessary Resolutions or Vows that are precursory to those other particularly qualified; I must in the last place be so just to the Text and Auditory, as to reserve a few minutes for those Vows of building and endowing a House for God; which was but a free-will-offering in Jacob, design'd by him as a return of acknowledgment for God's care over him, if he shall bring him again to his father's house in peace: and so God hath a peculiar respect to such Vows beyond all others, and in that relation, in the last place,

D *Ego Deus Bethelis, I am the God of Bethel.*

E He that hath a long and a doubtful journey before him, a voyage of uncertainty and danger, and considers how little he hath of his own to contribute towards his convoy, how nothing but the benign gale from Heaven to waft him safely thither, (and such certainly is the condition of some of us here at this time) may well be allowed to call in and consult at Bethel, take directions from old Jacob here, how to set out and begin his journey; and that is with vowing a Vow unto the Lord. This, I confess, was the main of my errand, which hath been thus prepar'd for and prefac'd unto you all this while: and there is not a more prudent at once and Christian course, that hath more of piety and stratagem in it, not a more agreeable, seasonable, proper use of the present distress, and an engagement on God to deliver us out of it, then thus to take our selves now in the pliable season, and indent some acts of voluntary piety with Heaven, most certainly and solemnly to be paid him hereafter, whenever God shall so be with

F us as to return us home in peace, to restore us those halcyon days after which we are all so impatiently gasping. I say not with Jacob literally to build Houses for God, material Bethels; (to design such stately Structures in an Age of destroying were but a Romance-project for any of us; nay, blessed be God, we need not a

Solomon to erect, or Zorobabel to restore, a Prop to preserve from falling will yet serve the turn :) but from this blessed Copy every emulous, though weak, hand to transcribe somewhat at the distance and in proportion to strength: One to undertake the building one room of such an house, a private *προσυχὴ* or oratory for God; I mean, to vow unto God the so many daily close retirements, by confession of sins and deliverances, to acknowledge in prostration of Soul (if not of body also, to bear it company) the provocations that have whet God's glittering sword against us, (every man the plague of his own heart, the *ἑμὸν ἰγυλλήμα*, in the style of the ancient Liturgies, *my fault, my exceeding great fault*) and the fatherly goodness that shall have sheath'd it again; and never to give over those constant returns of devotion (with *Daniel*, *three*? nay,) with *David*, *seven times a day*, to keep some poor kind of proportion with such a deliverance: Another to vow the building a Porch of such an house, when God shall furnish him with materials, where the poor may have but a dining-place sometimes; I mean, not the loose formal scattering of the crumbs of the table among them, but sequestering a set, and that a liberal, part of all the revenue that God shall ever bestow, or now rescue out of the devourer's hand, and provide or preserve for us, that God in his poor members may have a first-fruits, a twentieth, a tenth, a fifth of all; every man out of the good treasure of his heart, not in obedience to any prescript *quotum*, (I shall be sorry to wrong any man so much, as so to change it from being his perfect free-will-offering) but as out of a heart attracted by Heaven, a liberal, chearful, heaven-like effusion; the constancy & equability of which, yea, and the performing it upon vow or promise, will yet be no blemish to it, or make it less like that of Heaven, of Divinity it self. But among all the Epitome's of this *Bethel*, the *domicilia*, little (tents rather then) houses of God, which we are thus to consecrate and vow unto him, here was one at *Bethel* that would never be wanting, never left out in our thriving'st sparing'st vows, I mean that pure crystal breast of *Jacob's* that God so delighted to dwell in, (as he was by the Poet supposed to doe in poor *Pyramus's* cottage) that plain, honest, well-natur'd, undisguised heart both toward men and God, emblematically express'd by those smooth hands of *Jacob*, the fair open *Campania* of even, clear, unintricated designs, far from the Groves and *Maanders*, the dark depths, the intrigues, the dexterities and subtilties and falsenesses of the Merchant-worldling. Might but this Judgment that hath prey'd and gnaw'd so long upon the bowels of the Kingdom, but pare the heart of the English-man into such a plain equable figure, leave never an angle or involution in it, make us but those direct-dealing honest fools that we are reproch'd to be, (but God knows are not guilty of that gracious *Jacob-like* quality;)

A

B

C

D

E

F

- A quality;) might it but have that benign influence upon us here present; might it return us home with this one vow in every of our mouths and hearts, to be for the rest of our lives the English *Nathanaels*, the true *Israelites*, in whom there is no guile; might but this last minute of my hour make this one impression, I shall not hope on a rude multitude, but I say on my present Auditory, to be content to live and die with down-right honest *Jacob*, thrive or perish on clear direct *Israelitish* principles, (which will, I doubt not, one day have the turn of thriving in this world, when every thing else hath the reproch of imprudent and improsperous, as well as unchristian, the Dove advanced, when the Serpent is a licking the dust) and with *Drusus* in *Paterculus*, in stead of the Artificer that would provide for the deep privacy, (that *savi animi indicium* in the Orator) send for him that could design the *diaphanous* house, wherein there might be all evidence, every man thought fit to behold that without an optick or perspective which will never be disguised or concealed from the eye of Heaven; might we by the help of a fast Vow now stricken, and with the blessing of God practised every hour of our lives after, come home to our Father's house, old honest *Jacob's* plain Tent, with peace and simplicity, cleanness, uncompoundedness of spirit, (a quality that would be able to commend and improve, Christianize and bless that peace to us, and make it like that of God, a true and durable one;) I should then with all chearfulness dismiss you with old *Jacob*, into the hands of this God of *Bethel*, the God of *Abraham* and of *Isaac* and of *Jacob*, that own'd and blessed the simplicity and fidelity, the plainness and the trustiness of those three Patriarchs, before all the glorious wisdom and politicks of the world: Whose sincerity and whose reward, whose uprightness and acceptance, integrity and crown, God of his infinite mercy grant us all; To whom, with the Son, &c.

E

F

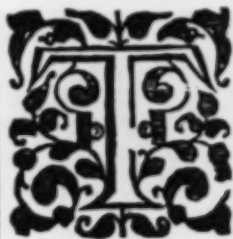
THE

THE
Necessity of the *Christian's* Cleansing.

The VI. SERMON.

2 COR. 7. 1.

*Having therefore these promises (dearly Beloved) let us cleanse
our selves.*



Here is not, I conceive, any piece of Divinity more unluckily mistaken, more inconveniently corrupted and debauch'd by the passions and lusts of men, made more instrumental to their foulest purposes, then that of the Promises of Christ; whether by giving them the inclosure and monopoly of our Faith, (the Commands of Christ and the Threats of Christ, which have as much right to be believed as they, his Kingly and Prophetick Office, to which he was as particularly anointed as to that of our Priest, being for the most part set aside as unnecessary, and by many steps and degrees at last not onely left quite out of our Faith, but withall fallen under our envy, become matter of quarrel against any that shall endeavour to obtrude them not onely so impertinently, but so dangerously, either on our Gospel or on our Practice:) or whether again by perswading our selves and others that the Promises of Christ are particular and absolute, confined to some few, and to those howsoever they be qualified; when the whole harmony and texture of Christian doctrine proclaims directly the contrary, that they are general and conditional, a Picture that looks every man in the face that comes into the room, but cannot be imagined to eye any man else, unrestrained to all so they shall perform the condition, and an [*ἡ ἀποκλειστικὴ τρυφὴ*] those diffusive store-houses seal'd up against all who do not perform it.

Shall

- A Shall we therefore have the patience, and the justice, and the piety a while to resist these strong prejudices, to rescue this sacred Theme from such misprisions, to set up the Promises of Christ in such a posture as may have the safest and kindest influence, the benignest and most auspicious aspect upon our lives, not to swell and puff up our phancies any longer with an opinion that we are the special Favourites to whom those Promises are unconditionally consign'd, but to engage and oblige our souls to that
- B universal cleansing that may really instate us in those Promises, either of deliverance here, or salvation eternally; that may, like the Angel to St. Peter in Prison, even to God himself, shake off those gyves and manacles which have even incumbred his Omnipotence, made it impossible for him to make good his Promises, temporal or spiritual, to such unclean uncapables as we? To this purpose there is one short word in the Text which hath a mighty importance in it, the [*καὶ*] the [*these*] annex to the Promises.
- C What's the interpretation of that you must enquire of the close of the former chapter; and that will tell you, that upon coming out from the pollutions and villanies of an impure profane Heathen world, (and such is our unregenerate estate, I would I could not say, such is the condition of many of us that most depend on God's promises) on our going out of this tainted Region, our strict separation from all the provoking sins of it, all the mercies of Heaven and (which some have a greater gust and appetite to) of earth also are become our portion, a most liberal hospitable reception; *I will receive you, and I will be a Father to all such proselyte guests, and you shall be my sons and daughters, saith the Lord Almighty*: as if his Almightyness which is here pawn'd for the discharge of these promises could not bring them down upon us, unless by this coming out of Sodom (to which this Angelical exhortation was sent to rouse us) we should render our selves capable of them.
- D
- E In a word, the Promises here, as all other in the Gospel, are not absolute, but conditional Promises, on condition of *cleansing from all impurity*, and not otherwise; and if there be in the whole world an engagement *to cleansing*, an obligation to the practice of the most defamed purity that a profane Age can scoff or rail at, this certainly may be allow'd to pass for it. *Having therefore, &c.*

F The words are an Exhortation to cleansing, and in them you may please to observe these three particulars:

1. The Ground.
2. The Address.
3. The Exhortation it self.

The Ground the fittest in the world for this turn when you shall consider it thoroughly; *καὶ τὰς ἐπαγγελίας, these Promises.*

The *Address*, adding somewhat of sweetness to that of rational advice, [*Having these promises, dearly beloved.*] A

And the *Exhortation* it self, in the remainder of the words at large in the whole verse. We shall content our selves with the contraction of it, καθαρῶμεν ἑαυτοὺς, *let us cleanse our selves.*

I begin with the first, The *ground* or *foundation* of the Apostle's exhortatory to *cleansing*, ἡπαγγελίας πωστας, *these promises.* B

1. *Promises.*

2^{ly}. and particularly, *conditional Promises.*

And yet 3^{ly}. more particularly, *the conditional Promises of this Text*, the [*these Promises*] as they are set down in the end of the former Chapter, are the most competent, most ingaging, effectual arguments or impellents to set any Christian upon the work of Christian practice, that especially of impartial universal *cleansing.* C

'Twill be best demonstrated if we take them asunder, and view them in the several gradations.

1. *Promises* are a very competent argument to that purpose, a bait to the most generous passion about us, our emulation or ambition, drawing us with the cords of a Man, the most rational masculine allectives, I shall adde, (to an ingenuous Christian man, as that signifies neither Saint in Heaven, nor Beast on Earth, but that middle imperfect state of a Christian here) the most agreeable proper argument imaginable to set us a *cleansing.* D

Two other arguments there are, both very considerable, I confess.

1. *The Love* (in the Moralist of Vertue, but in the Christian) of God himself; and that Love, if it be gotten into our hearts, will be very effectual toward this end : *the love of God constrains us*, saith the Apostle.

2. *The Fear* of those threats, those formidable denunciations which the Gospel thunders out against all unmortified carnal men, that horrid representation of our even Christians God, as he is still under the Gospel, (to all unreform'd, obdurate sinners) a *consuming fire*; and consequently, what a *direful thing it is to fall into the hands of that living God*: and knowing these terrors of the Lord we perswade men, saith the same Apostle. There is some rousing oratory, some awakening rhetoric and eloquence in this also. And let me tell you, though it be but by the way, that I am not altogether of their opinion that think these terrors of the Lord are not fit arguments to work on regenerate men; that fear is too slavish a thing to remain in a Child of light, a Christian. I confess my self sufficiently perswaded that our Apostle made choice of no arguments but such as were fit to be made use of by Christians, E F

- A Christians, and those terrors are more then once his chosen arguments, even to those that *had received the Kingdom that cannot be moved*, Heb. 12. 28. and are exhorted *χαρει ἔχειν*, to have grace to make use of that pretious talent received, (which supposes a gracious person) or possibly *χαρει ἔχειν*, to be thankful to this munificent Donour for this inestimable gift, yea and this duty raised to the highest pitch that a Christian is capable of, to *serving God* *ὁραρίσας*, whether that refer to the persons, and signifie *serving with all chearfulness* and alacrity and wel-pleasedness, or to God, as we render it, *serving him acceptably with reverence and godly fear*; you have still in this Apostle these terrors immediately annex'd to inforce this duty, *for our God is a consuming fire*. And so again you cannot but remember the advice of *working*, and *working out salvation*, and emphatically *our own salvation*, with *fear and trembling*; not onely with love and faith, but peculiarly *fear and trembling*, this trembling fit enough to accompany the Saint to Heaven gates, to Salvation it self: and therefore the *ἀφόβως*, without fear, in the 1. of Luke, which we ordinarily joyn with the *λατρεῖν*, as if we were thereby obliged to *serve him without fear*, is in ancient Copies and Editions joyn'd with the *ῥωδίστας*, that we being delivered without fear, (i. e. without danger) might serve him in holiness, &c. And so I think 'tis a little clear that the fear which is so cast out by perfect love, that, as the Apostle saith, 1 John 4. 18. *there is no fear in love*, is not the fear of God's wrath, but of temporal dangers and persecutions: For so that love to Christ, if it be perfect, such as Christ's was to us, Chap. 3. 16. (and is referred to again, Chap. 4. 17. *that as he is, so we should be in this world*) will make us content to adventure any thing for the beloved, even death it self, the most hugely vast formidable, (as 'tis there, *ταῖς ψυχαῖς ὑμῶν*, to lay down our lives for Christ;) but sure not the displeasing of God, and torments of Hell; that were too prodigal an alms, too wild a Romance
- E valour, would have too much of the modern point of honour for Saint John to prescribe, and so certainly is but mis-applied to this business. And so still I cannot but think it wisdom and sober piety in him that said, He would not leave his part in Hell (the benefit which he had from these terrors) for all the goods of this world, knowing how useful the flesh of the Viper was to cure his poison, the torments to check the temptations, the apprehension of the Calenture that attended to restrain from the pleasant but forbidden fruits, that were always a soliciting his senses: and she that
- F ran about the City (that Novarrinus tells us of) with the brand of fire in one hand, and a bottle of water in the other, and said, *Her business was to set Heaven on fire with the one, and quench Hell-flames with the other*, that there might be neither of them left, onely pure love to God to move or incite her piety, had certainly a little

of the *status* thus to drive her, her spleen was somewhat swoln, or distemper'd, or, if one may guess by her appearing in the street, she was a little too wild and aerial in her piety. But this by the way, as a concession that there is (not onely *Love*, but) *Fear* also that may set men a *cleansing*, as well as the *Promises* in the Text; the denuntiation of *Punishments* is as considerable an act of Christ's *Kingly office*, whereby he is to rule in our hearts *by faith*, as that of *proposing Rewards*, that other act of *Regality*, *Rom. 13*. And the truth is, all's little enough to impress the duty: and happy is he that hath this threefold cord, this threefold obligation, *paternal*, and both kinds of *regal*, each actually in force upon his Soul; and eternally happy, if either or all may effectually perform the work on him.

But then still, if we observe distinguishingly, and exactly apply and proportion the arguments to the imperfect Christian state, you shall find that *Promises* are the most proper, congruous, agreeable argument, most apt and hopeful to doe the deed, to have the impression upon the heart.

Fear is an argument, but to an ingenuous nature not altogether so appropriate.

Hope, the relative to *Promises*, is more *generous* then that, more noble, more worthy of the Christian's breast, a person of so royal an extraction.

On the other side the *Love* of God, (for his own sake) *Love* of his attributes and excellencies, that admirable, dazling, amazing beauty of his Divine Essence, O! 'tis a warming grace, infinitely melting and ravishing to those that have their hearts truly possess'd with it.

But is not this again a little above the proportion of the imperfect, inchoate, very moderate state of the Christian in this life? is it not a little more proportionable to that of the future vision? The Christian, you know, here is made up of two Contraries, the *flesh* and *spirit*, *ἐν σωματι*, combin'd and yok'd together, and as the *Fear* may be too *degenerous* for the spirit, so the *Love* of so transcendent a spiritual object will be far too elevated and *generous* for the flesh, 'tis not capable of so pure, Angelical a guest.

This of *Hope* is of a middle temper, and so a little more congruous and apportion'd to the middle state, more ingenuous then *Fear*, and not so elevated as *Love*. Let Hell be set open wide upon us on one side, and it is apt to swallow us up with *horror* and *despair*, and so that *Fear* may miscarry and ruine us: Let the transcendent Excellencies of God be let loose on us on the other side, and they swallow us up again in extasie and amazement. When our Saviour comes into *Peter's Ship*, clothed but with one ray of this infinite beauty, (the gracious miracle of the fish) poor creature! he falls down at *Jesus's* feet with a *depart from me, for I am a sin-*

ful

- A *ful man* :] and the Text gives the reason, For he was astonished at such a presence of his. And you know what *Moses* thought of seeing God's face, *ut videam & vivam* ! he should be never able to out-live it. And as the beholding and the presence, so the high pitch of *Love* let in by that beholding, fasten'd on the divine lustre, 'tis most-what too high for our earthly state, even for the regenerate Christian in this life. The beholding him in the reflexion and the dark beholding is that which in the Apostle's judgement
- B is the richest portion we can aspire to in this life; and that is the beholding him in his graces and in his promises, as *Hope* is but a glimpse of *Vision* : and thus we chearfully, and with delight to our very flesh, expect that *glory which shall be reveal'd* ; not which is revealed already, or if it were, would burn up and calcine this flesh of ours, turn the *natural* into a *spiritual body*, could not consist with such-temper'd or constituted Tabernacles as now we carry about with us. And let that serve for the clearing the first step
- C in the gradation, that *Promises are a fit and proper argument to work upon our present state, to set us a purifying*.

And, O that this might be our use of Promises ! no flattering our selves into Hell with a claim of Heaven, but as a crain or engine to raise us from the depth, fetch us from the lees of sin, and, like the Sun-beams on this earth of ours, to attract and force us up toward its region of purity; that as the *Philosopher* in *Eunapius* was taller in his study, in time of speculation, then at any other time, so this meditation and study of this part of the *Book of life*, the *Promises of Christ*, might be able to raise us above our ordinary pitch or stature, to rarefie, and so to cleanse. *Having therefore these Promises, let, &c.*

2. Of all *Promises* the conditional are fittest for this turn, to oblige and engage us to purifying. 'Tis the property of conditional Promises, never to belong to any but those that perform the condition. That which Christ requires of us in the great Indenture between him and us, as the homage to be perform'd to him on our part, be it never so slight and inconsiderable, never so despicable a pepper-corn, so pitifully unproportionable to the great rent he might require, or to the infinite treasure of glory that he so makes over to us, that mite of obedience, of faith, of love, of purity, is yet most strictly required by Christ, even now (under the *Evangelium* of the Gospel) to be perform'd to him.
- E The mercy and the pardon and the huge moderation of that
- F Court, though it hath mollified the strict Law into never so much Chancery, will not proceed further, and mollifie obedience into libertinism : It hath treasures of mercy for those who have not obey'd the Law in the strictness of perfect un-finning obedience ; the Evangelical righteousness shall serve turn where the Legal is not to be had : but then still there must be honest punctual pay-

ment of the Evangelical ; and without that the Gospel is so far from being *Gospel*, message of mercy, embassie of Promises, that it is but an inhanement and accumulation of much sorer punishments on them that have sinn'd against that, *that have not obeyed the Gospel of Christ*. Our Saviour hath brought down the market, provided as easie bargains of blifs for us as could be imagin'd ; but this being granted, you must not now phansie another farther second Saviour that must rid you of these easie gainful tasks, which the first in mere kindness and benignity to you hath required of you.

Be Heaven and the vision of God never so cheap a purchase, yet the *νόμος*, the Law of Faith, of Gospel, is as that of the Medes and Persians, *that no unclean thing shall enter therein* ; and that without holiness (*ἀγίασμός*, all one with the *καθάρσιμος* in the Text) without that sincere, though never so imperfect, sanctification, *without cleansing, mortifying here, no man shall ever see the Lord*. Should any boisterous, unclean, unqualified invader, *βιάζων ἑαυτὸν*, break in on those sacred mansions, commit such riots, such burglary upon Heaven, Heaven must be unconsecrated by such violence, cease to be the palace of God, a place of purity, or of blifs. And if this be not an argument fit to impress this duty, the necessity, but withall the ease, of the performance, the no-Heaven without it hereafter, and yet the no-grievance by it here, if this be not an obligation to cleansing, I know not what may be counted such. He that hath taken down all the Promises of the Gospel, as absolute, unconditionate Promises, that sees his name written indeleble in the *Book of life*, I know not through what tube or perspective, and resolves that all the provocations and sacrileges and rebellions against Heaven shall never be able to resist his Nativity, to disturb his horoscope, to reverse his fatal destin'd blifs, may well be excused, if he be not over-hasty to cleanse or purifie.

'Tis an act of the most admirable power of the divine restraining, or preventing grace, that some men that do thus believe this doctrine of unconditional Promises, are yet restrain'd from making this so natural use of it, from running into all the riots in the world.

And certainly, 'tis as irrefragable a convincing testimony of man's free will to evil, even after his Reason and the Spirit of God have offer'd him never so many arguments to the contrary, that many men which believe the *conditionate Promises* do not yet set resolutely a *cleansing*, the obligation hereto from Reason being so direct and conclusive, that all the Devils in Hell cannot answer the force of it. Onely our stupid, undisciplin'd, absurd, illogical hearts have the skil to avoid it, running headlong and wilfully after the old impurities, even then when they are most fully without

A out all dubitancy resolv'd, that all the joys of Heaven are forfeited by this choice.

I have done with the second step in my gradation, the special convincing energy of the conditional promises to enforce cleansing.

Come we now to the third and last step in the gradation, the particularity of the [these conditional promises] in this Text, Promises of God's receiving us upon our separating, his being our Father, and we His Sons and Daughters, upon our coming out, &c.

B in the end of the former chapter.

God will not receive any uncleansed, polluted sinner, will not be a Father to any, be he never so importunate or confident in his *καὶ ἐὰν αἰσθῇ*, will not own him to any degree of Sonship that doth not bodily set a purifying.

'Twas a virulent objection and accusation of the Heathen *Celsus* against Christ, that he called all Sinners to come unto him, Publicans, Harlots, all, and had an hospitable reception for such; from whence his ignorance and malice was willing to conclude Christ's Church to be a Sanctuary for such uncleannesses, a kind of *Romulus's Asylum*, to be filled onely with those Inhabitants which all other Religions had loath'd and vomited out. And 'twas *Zosimus's* descant upon *Constantine*, that he turn'd Christian, because he had committed those crimes for which no other Religion would admit expiation. But *Origen* in his admirable Writings against that Heathen's objections makes a distinction of Invitations; There is, saith he, the invitation of the Thief, and the invitation of the Physician: of the Thief, to get as many Companions; of the Physician, as many Patients as he can: the first to debauch the innocent, the second to recall the laps'd, to cure the diseased; the former to continue and confirm them in their former impure courses, the latter to purge out and to reform all their impurities. And the latter onely was the interpretation and design of Christ's call, [that of sinners to repentance] the very language in this Text, the Come out and be you separate, and touch not the unclean thing. And so Christianity in *Zosimus's* style, but another sense then what he design'd it, is *δοῦξα πᾶσι ἀμαρτανῶν ἀναπέλξις*, the strongest purgative in the world, the Angel a hastening and leading out of Sodom with an escape, fly for thy life, neither stay thou in all the plains; and then, and not till then, *καὶ γὰρ ἰσχυροῦμαι ὑμᾶς*, and I will receive you.

E And so still the peculiarity of these promises, these of our being sons, or our being received, hath a most perswasive quickening force toward the duty of purifying. Will any man be content to be that abject from God, that loathed, refuse, reprobated creature, such an one that all the prayers of all the Saints on earth, intercessions and suffrages of Martyrs and Angels in heaven, yea, the very gaping wounds and vocal blood of Christ upon the Cross, I shall add, the minutely advocacy and intercession of that glorified

rified Saviour at the right hand of his Father, cannot help to any tolerable reception at God's hands? Can you have fortifi'd your self sufficiently against that direful voice of the *Go ye cursed into everlasting fire*; and not onely not God, but not the so-much-as *mountains or hills* willing or able to receive you into any tolerable degree of mercy, not one *Lazarus* with *one drop to cool the tip of a flaming tongue*, but onely the gaping insatiable pit, that irreverfible abyfs of pollutions and of horror, that region of curlings and torments, of sin and flames, the onely hospital to receive thee? If thou canst think comfortably of this condition, be well pleased to venture all this for the inlarging of thy carnal fructions one minute longer, and withall disclaim the whole birth-right of thy Christendom, the dignity and inheritance of *sons and daughters of the Lord Almighty*; if thou dost not repent of thy long, tedious, prodigal march into the *Egyptian* far Country, onely to accompany with Swine, and be fed with their *μαενα*, to which the advantages of sin are compared, (that wooden, unhealthy fruit of the *Carobe*, or *arbor Ceratonia*, as *Dioscorides* and *Pliny* describe that which we render *husks* in the Gospel;) if, I say, we can upon deliberation prefer this starving and pining in the Herd before feasting and being embraced in the Father's house, this portion of Swine before that of Sons, we have then a sufficient fortification against this argument in this Text, a serious *superfedeas* for purifying: but upon no cheaper condition then this can it be sued out; you must give your selves up to the certain fire and brimstone of *Sodom*, if you will still continue in the impurities and burnings of *Sodom*; not the least gleam of hopes upon any terms but those of purifying; *Whosoever hath this hope on him*, the *this*, that is, the conditional *hope* of seeing there, or here of being received by God, if it be *ἐλπίς ἐπ' αὐτῷ*, *hope on God*, he purifies himself, saith St. *John*. If he do not purifie, 'tis either,

1. Not so much as *ἐλπίς*, absolute throwing off, disclaiming all *hope*, perfect fury and despair; or, if he have any hopeful thought about him, 'tis

2. None of the *ἐλπίς αὐτοῦ*, none of the reasonable, grounded, conditional, but a flattering, fallacious, foundationless, because unconditionate, hope, which the bigger it swells the more dangerous it proves; an Aposteme or Tympany of hope, made up either of air or putrid humor: and then *ἡ πλεον ἐλπίζουσι, ταύτῃ μᾶλλον κακῶς ἔχουσι*, like the consumptive Patient, the more he hopes the farther he is gone, the more deeply desperate is his condition.

Or, 3. no *ἐλπίς ἐπ' αὐτῷ*, hope on him, on God: 'Tis a dependance on some fatal chain, (some Necromantick trick, of believing thou shalt be saved, and thou shalt be saved) nay, on Satan himself, some response from his Oracle, that *ἐγὼ Σαρμυθ*, that wizard

A wizard flesh within us, that hath thus bewitch'd us to its false pleasures first, and then its fallacious hopes, the fatallest, horriddest condition in the world: you may excuse the Preacher and the Apostle, if it carry them both into a kind of *madness*, an out-cry of love, and pity, and desire, to prevent this unremediable ruine to which thou art posting, to catch thee when thou art nodding thus dangerously, with a most affectionate, compassionate compellation of a [dearly beloved] *let us cleanse*. Which brings me to the second

B General, the *Address*, adding somewhat of earnestness and somewhat of sweetness to the Exhortation, *Having therefore these Promises, dearly beloved*.

The Exhortation to *purifying, reforming, mortifying of sins*, is an effect and expression of the greatest kindness, sincerest love, and tenderest affection imaginable. You shall see this exemplified by the most earnest Lover that ever was in the world. Will you believe the holy Ghost? *Greater love then this hath no man shewed, then to lay down his life for his friend*. Now our Saviour, you know, *laid down his life* (somewhat more then the life of a mere man, the life of the *Godson*, that divine celestial Person) on purpose to fetch back this divine, but scorn'd, Purity into the world again: *He gave himself for us*, saith St. Paul, *that he might redeem us from all iniquity, and purifie unto himself a peculiar people*, Tit. 2. laid down his life for that onely prize to which the Apostle here exhorts, this of *purifying*. You shall see it again, *Act. 3. ult. God having raised up his Son Jesus, sent him to bless us, in turning every one from his iniquities*: This turning from iniquities, the *purifying* in the Text, was the prime end and design of Christ's coming into the world, of all his glorious Offices, and the exercises of them, and that the most blessed work of mercy that could ever be meant to polluted Souls; this turning is there the interpretation of his blessing of us, [to bless us in turning, &c.] 'Twere superfluous farther to assist this truth, in shewing you what an act of benefaction and mercy, of charity and real blessing it is, to contribute in any the smallest manner to the *mortifying of any sin* in any: 'tis the rescuing him from the most noisome, miserable, putrefied, piteous condition in the world. The plagues of *Egypt*, the Frogs, and Flies, and Lice, and Locusts of *Egypt*, and the Murrein, and Death of the first-born, were but the imperfect emblems of these unclean hated Vermin in the Soul, that devour all the fruit and corn of the land, all the Christian virtues and graces, despoil and depopulate all that is precious or valuable in it; and then what proud *Pharaoh* would not fall on his knees to *Moses* to make use of his power with Heaven to deliver him from such plagues as these?

And yet to see how quite contrary 'tis order'd in the world: God is fain to send suppliants to us, that we will but be content

to part with an impurity, that we will but endure so huge a blessedness. You know *we are Embassadors for Christ*, and what's the nature of an Embassy? why, setting up this impure unmortified sinner in a throne, (to have an *Embassie* address'd to him is an argument of a Prince) and not onely men, but God himself, as it were, prostrate before his foot-stool, the King of Heaven to this proud reigning sinner on earth, to beseech him but to part with these weapons of his hostility against God, these provoking impurities; *as though God did beseech you by us*, (God himself becomes the suppliant, and then we Ministers may very well be content with the employment) *we pray you in Christ's stead, be ye reconciled unto God*. Thus through the whole Book of *Canticles* is the beloved Husband of his Church most passionately a wooing her to this duty, to this opening to him, giving him an admission, all upon this score, that he might come in to bless and purifie; and O what Rhetorick is bestowed on her! far beyond the [*dearly beloved*] in this Text, *Open to me, my love, my dove, my undefiled, my fair one*: he calls her fair and undefiled on purpose that he may make her such: and O that we had but that Saviour-like passion, that blessing kindness to our own poor perishing Souls, some of those bowels of love to our own bowels! That we have not is the greatest defect of self-love, the most contrary sin against our grand fundamental principle, that of Self-preservation, (which can combine with the devil for the undermining and ruining and subverting of whole Kingdoms, on that one commanding design of getting off the Cross from off our own shoulders, on whomsoever it be laid, but cannot think fit to assist Heaven in purging out one refuse impurity out of the Soul.) Yet shall I not on such discouragements give it over as a forlorn impossible hope, but proceed one Stage farther on this errand, to the last General, the Exhortation it self, *καθαρίσωμεν ἑαυτοὺς*, &c. *Let us cleanse our selves*: 1. *Cleanse*, 2. *our selves*, 3. *us our selves*: the verb is active, the pronoun reciprocal, and the verb and pronoun both plural. And so beside the duty it self of *cleansing*, two Circumstances of this duty we must learn from hence: namely, 2. That it is the Christian's task upon himself, this of *purifying*; then, 3. That it ought to be the common united design of all Christians, the Apostle and people together, to assist one another in this work, this of *purifying*.

For the first, the duty it self, *καθαρίσωμεν*, *cleanse*. This is not the actual acquiring, but the motion and proficiency and tendency toward Purity.

And so there again you have two things:

1. *What this Purity is;*
2. *What this motion toward Purity.*

The

A The Purity is of two sorts; the first opposed to *filth*, the second to *mixture*: as the Wine is pure both when 'tis fetch'd off from the lees and dregs, and when 'tis not mingled with water. In the first notion, the *purifying* here is the *purging* out of carnality; in the second, of *hypocrisie*: the first is *the clean heart* in David; the second, the *right or sincere*, single or simple spirit: the first, from the *filthiness* of the *flesh*; the second, of the *spirit*: and you will never be prosperous Alchymists, never get the Philosopher's stone, never acquire the grand Christian hope, if you miscarry in either of these.

B The first kind of Purity again, that of the *flesh*, is two-fold, proportionable to the two fountains and sources of carnality, *ἐπιθυμία* and *θυμὸς*, *lust* and *rage*, that *κακίστη συνωρίς*, infernal pair, that hath so undermined the peace of Souls and Kingdoms.

C *Lust*, the common parent both to all fleshly and all worldly desire, to the *lust* of the *flesh* and the *lust* of the *eye*: the *lust* of the *flesh* again, either the warm, or the moist carnality, the burnings of the incontinent, or the thirsts of the luxurious; that deluge of *fire* and *water* that had and shall have the honour to divide betwixt them the first and second ruine of the world. And for the *lust* of the *eye*, that cold drie piece of sensuality, that strange kind of Epicurism, that mad raving passion after Stones and Minerals, the deifying of that forlorn Element which, saith Aristotle, *μὴν κατὰ τὴν ἀλλοτρίαν*, could never get any Advocate to plead for it, that which struck *Moses* into such a passion, *These people have committed a great sin, have made them gods of gold*; This *love of the world and things of the world*, extravagant desire, hot pursuit of such cold embraces, (like the Embalmers in *Herodotus*, that had flames toward the chill'd earth, the Carkasses before them) this drie, juiceless sin, is yet able to pollute and defame the Soul, as earth, you know, is as apt to foul and sully as any thing; covetousness is as irreconcilable with purity, as incontinence and intemperance, and all with the *ἐπιθυμίας πάντας*, the *these Promises* in the Text.

E So, in the second place, for that of *Rage*, 'tis a fruitful teeming mother, which contains all the more sublimite kinds of carnality, pride, and ambition, and all the generation of those vipers, *Gal. 5. 20. Hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, and the like*, all prime works of the flesh, *vers. 19.* though somewhat more volatile and aerial, *i. e.* have more of *Satan* and *Lucifer* in them than the other. Even he that but sides in Religion, that makes that band of all charity and humility an engine of faction or pride, that saith, *I am of Paul*, &c. *is he not carnal?* *1 Cor. 3. 4.* the most undoubted carnality in the world. A multitude of sins there are under this one head able to bespot a Man, a Nation, into a Leopard; and *those spots*

are far from *being the spots of sons*, reconcileable with the promises of this Text. But above all, one that pollutes in grain, that crimson die, the guilt of Bloud, in which those Souls that are roll'd (as every malicious, unpeaceable spirit certainly is, though he never had the courage to shed any) look so direful in God's sight, that in comparison with them the mire and mud of the basest Swine may pass for a tolerable beauty; the bloud of men, saith *Psellus*, yielding a fume or nidour that the Devils (and sure none but of their complexion and diet) are fed and fatten'd with: and *Maimonides* to the same purpose, that 'tis the food of Devils; that he that can feed on it is a guest *לשון השד* *at the table of Devils*, and literally guilty of that which St. Paul mentions so sadly, 1 Cor. 10. 20. *I would not that ye should have fellowship with Devils*, partake of that Cyclops feast, prepar'd, like Hell, peculiarly for the Devil and his Angels, (those great *Abaddons* and *Apollyons*) and cannot without injury and riot be snatch'd out of his hands, be swill'd and wallowed in by us; those *Ουίς-τα δέντρα*, (that were so scandalously charg'd on the Primitive Christians, and cost *Justin Martyr* and *Ashe-nagoras* such Apologies) their feasting on one another's flesh: which charge should it be now resumed and brought in by *Turks* or *Indians* against us Protestants, (as they say it is, but certainly will be, when it is told in *Gath* and *Askalon*) Good God! what should we doe for an Apologist?

Come we then in the last place to the last degree of Purity, that which excludes Hypocrisie or mixture, the sin which hath so died this Nation, given it an heir-apparency to all the Pharisees woes. Not onely that notion of Hypocrisie which in our ordinary speech hath ingross'd the title, the vain-glorious publishing all our own acts of piety: O! that is but a puny degree of this sin; I know not whether I should not doe well to give it some good words in comparison to its contrary, the desiring to appear more impure, more impious then we are, (that gross, confident, bold-fac'd devil, the far more dangerous of the two:) But, I say, the other more secret nice hypocrisie, the falseness to God, taking in rivals into the heart, the partial, halting, mutilate obedience, that which keeps a reserve for Satan, for Mammon, for my self, when all should be given up to God; but above all, that yet profounder piece, the Egyptian Temple, a most glorious Fabrick most pitiously inhabited, nothing but Cats and Crocodiles within in stead of Gods; that of the painted Sepulchre, the noisome, poisonous secrecie under the loveliest disguise, the Vault or Charnel-house of rottenness, of all the impurity in the world, (the deep-digg'd *Golgotha* and *Aceldama*) under the fairest and most inviting inscription; that Histrionical piece of the Beasts Tragedy, the couchant, but ravening, *Wolves under the Sheep's clothing*,

A *cleansing*, the God brought in for the basest services, the impurest contrivances in the world, and never pretended to or thought on till we had those vile employments for him. And this you will acknowledge sufficiently inconsistent with the *purifying* in this Text, and so with the [*these Promises*.]

B Having given you the severals of this Purity by the contrary branches of the *Impurity*, we come now to the [*καθαρίσιν*,] the notion of *cleansing* or *purifying*, that is here so vehemently required of us: And that is not the having acquired this purity, having attained any perfection of this state in either kind, but onely the being on the way, the constant motion and growth, a setting out, and progress and proficiency in it, a daily purging and rinsing of the Soul, that good innocent kind of *ἡμεροβαπτισμῶν*, that pardonable Pharisaism of assiduous washings, a daily slaughtering of the great defilers one after another, one day of execution for Lust, another for Rage, one for the impurities of the Tongue, the oaths, the lies, the profanations, the blasphemies, the noisome unfavoury discourses, (Blessed Lord, that this might but be the day of demolishing that *Babel* of strange heathen languages, the least degree of which is intolerable among Christians!) another for the impurities of the Eye, and a whole Ocean of purgations little enough for that, but above all, an every-day care for the drying up the great fountain of Leprosie in the Heart. In a word, a firm ratifi'd resolution of mortifying and crucifying, a devoting and consecrating all, and making as much speed with them as we can. To that end, though the perfect Purity be not acquired, yet must these three essaies be made toward it, these three degrees of ascent and proficiency observ'd.

D 1. Barring up the inlets, obstructing the avenues against all future breakings in of the great polluters, the resisting all fresh temptations, (by the remembrance how dear they have formerly cost our Souls, what floods of tears, if we have done our duty, what a whole shop of purgatives to get out one spot so contracted) but especially stopping the recurrence of the old profane polluted habits, that *ὡς ὡς βόρβορον*, the cleansed *swine* returned to her old beloved wallowing again.

E 2. Our daily, minutely recourse to that *digitus Dei*, *finger of God*, which alone, say the Jews, can cleanse Lepers, with a Lord, *if thou wilt thou canst make us clean*; thou canst prepare new *Jordans* of Grace beyond all our Rivers of *Damascus*, new banks, new treasures of Purity.

F And then, 3. taking the seasonable advice of the Syrian servants, going down and washing in that *Jordan*, acting upon our selves by the power of this grace, thus fitly co-operating with God to the utmost of our derivative strength, not lying like Creeples on the bank when we have a *Bethesda* before us, which yet

will cleanse none but those that go into it. And that brings me to the former of the two circumstances (belonging to this duty) denoted by the *ἑαυτοῦ*, cleanse our selves, *That it is the Christian's task upon himself*, this of purifying; *καθαρίσωμεν ἑαυτοῦ*, let us cleanse our selves.

'Tis the prerogative of the grace of Christ, that he that is vouchsafed his portion of that is thereby thus enabled to mortify sin, and advance toward purity; and it is the duty of all that are thus vouchsafed and dignified, to make use of that strength to that end, *to purifie themselves*. For as *Aquinas* observes out of *Aristotle*, that those things are possible for us which are possible by our friends, so what we are enabled to doe by the grace of Christ, we are able to doe. He that is born of God is born an *Athleta* and Victor, the whole world is but a Pygmy before him: this is the privilege of that high descent, that be he the impotentest creature in the world considered in his natural, carnal, or moral principles, either as *born of blood, or of the will of the flesh, or of the will of man*, he hath yet an acquisition of a kind of omnipotence, from the derived communicated strength of Christ, as he is born of God; *ἐκ τοῦ πατρὸς*, he can doe all things through Christ that strengthens him. God by his preventing and subsequent grace works in the Christian to will and to doe merely of his good pleasure of bounty; and then the exhortation belongs to that Christian, to work, and work out his own Salvation.

And were but the care and pains employed in the using and improving those Talents which God hath given us, and calling to Heaven for supplies, which is mis-spent and paultred away in pleading our impotencies, and disabilities, and wants of grace, (that is, in *accusing*, in the old Heathen style, God's illiberal dealing with his children, charging Heaven with all our failings) we might certainly reap better fruit of our time, be fairer proficient in this art of *purging*; and in the mean, may spend our spirits most profitably in calling and hastening one another to this so possible, and withall so necessary, task: and that is the last particular, *That it ought to be the united design of all Christians*, the Apostle and people together, to aid and assist one another in this work of *purifying*, by entreaties, by exhortations, by all the engagements of love and duty; *καθαρίσωμεν ἑαυτοῦ*, Let us cleanse our selves.

The work, 'tis acknowledg'd, though possible to be gone through with in such a measure as shall be sure of acceptance, is yet of some more then ordinary difficulty. How long hath this poor Nation been about it? so many years in the Refiner's fire, in God's furnace for purifying, worn out and rent to pieces under the Fuller's sope; and yet (God knows) as full of dross and spots as ever, the poor Leper-kingdom thrust out of the camp, (the Temple)

- A Temple) banish'd from the old privileges of the Israelite, the Oracle and the service of God, God spitting in the face of it, in *Moses's* style (a kind of excommunicate state) all on that charitable purpose, that it might be ashamed and apply it self to the Priest, to God for his purgatives; I shall adde, look'd upon, pray'd over by that Priest so many years together, and that cure still as far from being perfected as ever, the leprosie spreading in the skin, the sins multiplying under the Priest's inspection, under God's rod; at the end of a seven years rinsing (not with sope, but nitre) a thousand times more odious spots, more provoking sins, more hellish impurities, then before, I remember what poor *Porphyry* was fain to doe in pursuit of purgatives, the same that *Saul* after the commission of his sin that rent the Kingdom from him, betake himself *ou Drupylav & zornlav*, to magick and conjuring, make friends to the Devil to help purifie him. O that we, having met with luckier prescriptions, (recipe's from Heaven, that would be sure to prove successful) would not betray all for want of applying them, that while it is called to day, while a poor spotted Kingdom lies a gasping, the benefit of the last plunge, the *quous inqat*, might not be quite let slip, that this of *purifying*, the onely true expedient yet untried (whilst all others are experimented to be but mere Empirical state-mountebankery) might at length be thought on, prosecuted with some vigour, every man entring into the retirement of his own breast, there to search and view the spotted patient, the plague, the leprosie of his own heart! and again, every man making his arts of cure as communicative and diffusive, as charitable and Catholick as he can, that as *David* was ravish'd with joy, when they said unto him, *Let us go into the house of the Lord*, (that pleasant news and spectacle, a conspiracy for Piety) so we for that onely errand that sends us all to that house, the beginning and advancing of Purity, every man, like an *Israelite* in his flight from *Egypt*, not onely going out in haste, (a passeover toward purity) but also despoiling his *Egyptian* neighbours, robbing one of his lusts, another of his detractions, one of his Atheistical oaths, another of his swinish excesses, one of his Infidel tremblings and basenesses, another of his covetings and ambitions, his jewels of silver, and jewels of gold, and raiments, his most valued pretious sins, (the curses with which he hath cloathed himself as with a garment, and which would one day, if they were not snatch'd from him, come like scalding water into his bowels, and oyl into his bones) and so yet, if it be possible, come out a troupe, a legion of naked Wrestlers, a whole shole of *candidates* toward Purity. Till somewhat be done this way more then hitherto hath been done, Peace may hover over our heads, express its willingness to light upon us; but, *ad candida recta columba*, that dove will not enter or dwell where Purity hath not prepared

red for her : or if she should so unlearn her own humour, 'twere danger she would turn Vultur, that most desirable blessing prove our fatall'ft curse, leave us in and to a state of all impurities, to deprecate and curse those mercies that had betraied us to such irreverfible miseries. Lord, purge, Lord, cleanse us, do thou break those vessels of ours that will not be purified ; cast us again into what fornace thou pleaseft, that we may at length leave our dross, our filth behind us : and having used thine own methods toward this end, and purged our eyes to fee that it is thou that haft thought this necessary for us, that haft of very mercy, very fidelity thus caused us to be troubled, work in us that purity here which may make us capable of that vifion, that peace, that fulnefs of sanctity and glory hereafter : Which God of his infinite abyfs of Purity grant us all ; To whom, with the Son, that Image of his Father's Purity, and the holy, sanctifying, purifying Spirit, &c.

THE



CHRIST and BARABBAS.

The VII. Sermon,

Preached in Lent at *Oxon*, A.D. 1643.

John 18. 40.

Not this Man, but Barabbas.



His passage of Story not unagreeable to the time (every day of Lent being a *πεντηκοστή* to the Passion-week) hath much of the present humour of the World in it, whether we consider it as an act of Censure, or as an act of Choice : both these it is here in the Jewes.

D

E

1. An Act of popular Censure, *i. e.* most perfect injustice, very favourable to the Robber, and very severe to Christ; *Barabbas* may be releas'd, the vilest wretch in the world, one that was attach'd for *robbery*, and for *insurrection*; may become the peoples Favourite, be pitied and pleaded for, and absolutely pardon'd: *dat ventam corvis*, the blackest Devils in Hell shall passe without any of our malice, our indignation, our animosities; but an innocent Christ, or any of his making, one that comes from Heaven to us, upon errands of holinesse, of reformation, that by authority of his doctrine and example would put vice out of countenance, discover our follies, or reproach our madneses, and in the Wisemans phrase, *upbraid our ways, and reprove our thoughts*, he that hath

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no sins to qualifie him for our acquaintance, no oaths, no ribaldry A
to make him good company, none of the compliances or vices of
the times to commend him to our friendship, at least to our pardon,
none of that new kind of popularity of being as debauch'd and pro-
fessly vicious as other men, shall be suspected, and feared, and
hated, the most odious unpardonable, unsufferable neighbour,
grievous unto us even to behold, Wisd. 2. 15. Innocence is become the
most uncomly degenerate quality, vertue the most envious, cen-
sorious thing; the not being to neer Hell as other men, the most ri-
dicular scrupulosity, and folly in the world. And the misery of it
is, there is no discoursing, no reasoning this humour out of us, they B
had cried once before, and the crossing doth but more enflame
them, the charm, that should have exerciz'd, doth but enrage the
evill spirit, *Then cried they all again, saying, Not this man, but
Barabbas.*

But beside this, I told you, these words might be taken in ano-
ther notion, and under that it is that we are resolved to handle them,
as an act of the *Jewes choice*, of their absolute inconditionate decree,
their *loving* of *Barabbas*, and *hating* of *Jesus*, not before they had
done either good or evill, but after one had done all the evill, t'other C
all the good imaginable; then hating the *Jacob*, and loving the
Esau; electing the *Robber*, and rejecting the *Saviour*; the *Barab-
bas* becomes a *Barabbas* indeed, according to the origination of the
name, a son of a father, a beloved son in whom *they* are well plea-
sed, a chosen vessel of their honour, and *Christ* the onely refuse ves-
sell of dishonour, the onely unamiable, undesirable, formlesse, beau-
tifullesse reprobate in the mass: *Non hunc, sed Barabbam, Not this
man, &c.*

In the words under the notion of the *Choice*, you may please to
take notice of these severals:

1. A Competition precedaneous to this Choice, presumed here, D
but express'd in Saint *Mat. 27. 19. &c.* *Et dixerunt ei duo, quibus eorum dabo te,*
ye, &c.

2. The Competitors, *Barabbas* and *Christ*.

3. The Choice it self, not onely preferring one before t'other,
non hunc sed, but 1. absolutely rejecting of one, *non hunc*, not this
man, and then by way of necessary refuge pitching upon t'other;
non hunc, sed Barabbam, Not this man, but Barabbas.

And of these in this order.

And 1. of the first, That there is a Competition, before what the
Competitors are, or what the Choice.

1. I say that there is a Competition, a canvassé, or plying, before E
we come to choose any thing; This is a truth most constantly ob-
servable, in all which we are most concern'd in, in that transcendent
interest, the businesse of our souls. Were there but one object re-
presented to the faculty, one *Christ*, one holinesse, one sal-
vation;

- A vation, the receiving him would be any thing rather than Choice; Chance it might be, or Necessity it might be; Chance it might be, that such a thing had the luck to come first, to prepossess and forestall us, to get our favour when there was no body else to sue for it; and indeed he that should be godly, or Christian on such a felicity as this, thorow ignorance onely, or non-representation of the contrary, he that should give his voice unto Christ, because there was no body else to canvass for it, that if *Mahomet* had plied him first, would have had as much faith for the Alchoran, as he hath now for the Bible, been as zealous for a carnal, sensual, as now for a pure spiritual Paradise; he that if he had been born of Heathen Parents, or put out to nurse to an Indian, would have suck'd in as much of Gentilism, as by this civil English education he hath attain'd to of the true Religion, that hath no *Superstedeas*, no fortification against worshipping of Sun and Moon, passing from one Heathen Shrine (as now from one Sermon) to another, but onely that Christianity bespake him earliest, that Idolatry was not at leisure to crave his favour, when Protestanty got it, is I confess, a Christian, he may thank his Stars for it, *Planetarius Sanctus*, a Saint, but such an one as a Jew would have been, might he have been a Changeling stolen into that cradle, or the most barbarous *Chinai-In fidel*, had he had (as he of old, *fortunam Caesaris*, so) *fortunam Christiani*, the Christians fortune to have tutor'd him: And so for vertue and sinlesness also, he in whom 'tis not conscience, but bashfulness, and ignorance of vice, that abstains onely from uncreditable or unfashionable, from branded or disused sins, swears not, onely because he hath not learnt the art of it, hath not yet gotten into the Court, or into the Army, the schools where that skill is taught, the shops where those reverst thunderbolts, so tempestuously shot against Heaven, are forg'd, he that is no Drunkard, no Adulterer, no Malicious person, onely *quia nemo*, because he hath no company to debauch, no strength to maintain, no injury to provoke the uncommitted sin; is all this while but a child of Fate, born under a benign Aspect, more lucky, but not more innocent, more fortunate, but not more vertuous then other men.

Again, if there were no Competition, as it might be Chance, so it might be Necessity too; Thou art fain to be vertuous, because thou canst be nothing else, goodness must go for thy refuge, but not thy choice, were there no rival sin, no competitor lust to pretend for thee.

- E 'Tis therefore not onely an act of *wisdom*, but of *goodness* too, observable in Gods wonderful dispensation of things under the Gospel, to leave the Christian, *ἐκ παθοειπ*, in the confines of two most distant people, improvable into good, and capable of evil, like *Erasmus's* Picture at *Rome*, or that vulgar Lie of *Mahomet's* Tomb at *Aleppo* betwixt two Load-stones, *ἀμφοβήματα θεῶν καὶ δαίμονων*, as *Synesius* call's

* *regis iud.*

it, a stake between God on one side, and all the Devils in Hell on A
 t'other, made up of a *Canaanite* and an *Israelite*, a law in the mem-
 bers, as well as a law in the mind, or as *Antonius*, *philosophus*,
 persuasions in the members, many Topicks of Rhetorick, many
 strong Allectives to evil in the lower carnal part of the man, as well
 as invitations and obligations to good in the upper and spiritual.
 Thus did God think fit to dispose it, even in Paradise it self, the
 flesh tempted with carnal objects even before the first sin had dis-
 ordered that flesh, A Palate for the sweetness of the Apple to please,
 and an Eye for the beauty to invite, as well as an upper Masculine
 faculty, a Reason for commands to awe, and threats to deter, yea, B
 and it seems in Heaven it self, and the Angels there, where is no
 flesh and blood, that *officina cupidinum*, shop or workhouse of de-
 sires, yet even there, is an inlet for Ambition, though not for Lust,
 a liableness to the *filthiness of the spirit*, though not of the flesh, or
 else *Lucifer* had still stood Favourite, could never have forfeited
 that state of blis. And so 'tis ever since in this inferiour Orbe
 of ours, Behold! I set before thee life and death, blessing and cur-
 sing, on one side all the joyes of Heaven to ravish and entrap
 thee, the mercies of Christ to draw thee with the cords of a man,
 with the bands of love, to force and violence thy love by lov- C
 ing thee first, by setting thee a copy of that heavenly passion to
 transcribe, but then withall death in the other scale, dearch
 which it seems hath something amiable in it too, it would not
 be so courted else, a *πορφύρεα τὸ σάβανον*, as *Macarius* styles it, a
 gallantry of Hell, a purple garment of darkness, that such sholes
 of men, and I tremble to think and say, so large a quantity of
 baptized Christians are so ambitious of, sell all that's comfor-
 table and valuable in this life to purchase it: And were there
 not both these set before us by God, life on one side, and death
 on t'other, blessing on one side, and cursing on t'other, a double D
 canvasse for thy soul, a rivalry, a competition, and somewhat
 on both sides amiable to somewhat in thee, life to the immor-
 tal, death to the perishing part of thee, blessing to the rational
 divine, cursing to the bedlam brutish part of thee, the man of
 God could not go on, as he doth in that place, *Deut. 30. 19.*
therefore chuse life that thou and thy sons may live. Were there
 but one in our reach, 'twere necessity still and not choice, and
 that most absolutely destructive of all judgment to come; Hell
 might be our Fate, but not our Wages, our Destiny, but not
 our Reward, and Heaven any thing more truly then a Crown of E
 righteousness.

A piece of the Philosopher there hath been a long while in the
 world, that hath had a great stroke in debauching the Divine, that
 the Understanding doth necessarily and irresistibly move the Will,
 that whatever hath once passed the *judicium practicum*, got
 not

- A not onely the assent of the Judgment that 'tis true, but the allowance also that 'tis good and fit to be chosen, cannot chuse but be desired and prosecuted by the Will: From whence the Divine subsumes, that where Faith is once entered, though that but a Speculative (I wish it were not sometimes but a Phantastical) Faith, there Works must and will infallibly follow. I confess it were admirable news if this were true if all that *knew these things* were sure to *doe them*, if there were no such thing possible as Sin against Light, Sin against Gospel, Sin against Conscience; if the lives of Believers could not prove infidel, the actions of those that acknowledge God,
- B that make no doubt of the truth of Christianity, could not avoid or escape being Godlike and Christian, if 'twere but a flash of S. Augustine's wit, that the wicked Infidel believes contrary to Faith, the wicked Believer lives contrary to it: There were then but one care left a Christian, to be catechiz'd aright, which the Solifidian calls Faith; or to be confident of his own Election, which the Fiduciary calls Faith; and then *Quis separabis?* any thing else will be wrought in me by Christ, or that any thing else will be unnecessary to be wrought. Instead of this Pagan Principle that ties up all in the chains of inevitable Fate, if it be examin'd, give me leave to mention to you one Aphorism of Christian Philosophy, which is but the interpretation of the *competition* that now I speak of; That the Will is no more necessitated to obey the suggestions of Reason then of the Sensual Appetite, of the upper then the lower Soul, that 'tis an indifferent middle Faculty, able to chuse the *evil* and refuse the *good*, or (to satisfie the Philosophers importunity, which resolves it impossible to chuse the *evil*, unles under the appearance of *good*, you may take it in a clearer notion) able to chuse the pleasant and refuse the honest, to chuse the sensual carnal, and refuse the intellectual spiritual good. And that you may see the ground of this,
- D observe that the whole Man is made up of three parts, *Spirit, Soul, and Body*.
1. The *Body* or *Flesh* lusting against the *Spirit*. And 2. the *Spirit* again lusting against the *Flesh*. Those two Extremes perfectly contrary one to the other in their appetites, and therefore called by the Ancients *ἀνδρ*, & *θηλυ*, one the Masculine, t'other the Feminine part; one the Monarch in the soul, t'other the *δυναμις*, or Commonalty; one the *κυριος*, the Master, t'other the *παις* or Child; one the *εἰς εἰματα*, the voice and image of God in us, t'other the *θηλυ*, the bestial part; one the Man, t'other the *τετραποδα*, the four-footed creatures in us. And these are contrary the one to the other, so that you cannot doe, or, as the Greek, *ἴνα καὶ ποιῆτε*, so that you doe not, this is a consequent of that Contrariety, you doe not the thing that you would; *i. e.* perhaps perfectly, purely without some tack or mixture; however I am sure, not quietly; stilly, without some opposition of the other.
- E

And then comes in in the third place, *ψυχή* the *Soul*, the Elective Faculty, *i. e.* the Will betwixt them, courted and solicited by both, as that which hath the determining casting voice; if the Beast can carry it, if the Sensual suggestions get the consent of the Will, obtain the embrace, have its carnal proposals yielded to; then in the Apostles phrase *lust conceives*, and within a while proceeds from *consent* to *act*, bringeth forth sin; but when the *Spirit* prevails, when the Reason, the Conscience, the God within thee, is allowed to be heard, when that chaste, sober, marronly Spouse gets the embraces, the consent of the Will; then *the Spirit conceives*, and from thence spring all the *καρπὸν ἀγαθόν*, which the Scripture speaks of, *the fruits and productions of the Spirit*. You see now the competition, the constant importunities and solicitations, the rivalry for thy soul, not an action of moment or importance in thy life but the house is divided about it, the *spirit* for one way and the *fi. sh* for another, and that that prevails, *i. e.* gets the Will of its side, denominates the action, and the action frequently and indulgently reiterated, denominates thee either *fi. sh* or *spirit*, either captive to the law of sin, or obedient to the commands and dictates of Christ, a carnal sinner, or a spiritual disciple.

And then my brethren by way of Use;

1. You see the answer to that hard probleme, What is the reason and ground of the infiniteness of those punishments that await sinners in another world: Here you have the oyl that maintains that accursed Vestall fire, so much beyond *Tulliola's* or *Pallas's* Lamp in *Lyceus*, burning so many Ages under ground and not consumed; I mean, this competition in this Text (the *τὴν ἀνάγκην ἐν τῷ ψυχή*, which of the two infinites will you) and that other we mention'd of *life and death, blessing and cursing*, set before us by God, the leaving to our option whether of the two infinites we will have; This, and noth ng but this hath made it most perfectly reasonable, that *Despisers* should *perish* eternally, that he that will condemn immortall life, that *ὁ ἐν χάριτι ἀποθνήσκει*, as *Clemens* Saint *Pauls* contemporary calls it, that *eternity* put into our hands by *Christ*, and make his deliberate covenant with death, that his immortall part may die eternally, should be thought worthy, as the Book of *Wisd.* hath it, to *take his portion* or *part with it*. And then,

2. O how much the more care, and caution, and vigilance will it require at our hands to keep guard over that one faculty, that spring of life and death, that fountain of sweet and poysonous water, that of chusing or rejecting, willing or nilling; never to dispense those favours loosely or prodigally, never to deny them rashly or unadvisedly, but upon all the mature deliberation in the world! *Keep thy heart with all diligence*, the heart this principle of action, keep it above all keeping, for out of it are the issues of life, *Prov. 4. 23.* That when I would do good, evil is present with me, temptations of the carnall

- A shall appetite to the contrary, it matters little, so I hold off my consent, resist their importunity; and that all the Devils in Hell are a whispering blasphemy within me, it matters as little, so I reject the suggestions; Resist, and he shall flie; that he is loose to tempt, this is my infelicity perhaps, but not my guilt, I and that mishap improved into a blessing, *iside exant*, this tempter a kind of donative of Heaven, to busie my patience, and exercise my vigilance, to set out my Christian valour, to make me capable of the victory first, and then the crown; the Nations left to prove Israel, *Jud. 3. 1.* yea and to teach them warre, *verse. 2.* at least such as before knew nothing thereof.
- B Onely be sure that those Nations get not the upper hand, to that purpose that they be not pamper'd and sed too high, till they grow petulant and unruly, that this *jumentum hominis*, as S. Jerome calls it, this Ass, or beast-part of the man prove not the Rider's Master: this is the greatest danger first, and then reproach in the world, which you will more discern if you proceed from the competition to the Competitors, and consider who they are, in us spirit and flesh, God and Devil, as in the Jews Barabbas and Christ, my second particular.
- C 'Tis none of the least of Gods mercies among his dispensations of providence, that the competition falls to be betwixt such persons so acknowledgedly distant, and hugely contrary, a Christ and a Barabbas, the one so pretious, and the other so vile, the Prince of peace, and the Author of an Insurrection, a saviour and an ungodly, a Saviour and a Destroyer; had it been betwixt a Christ and a Nicodemus, a Carpenters Sonne, and a Rabbi or Ruler in Israel, the choice might have been more difficult, or the mistake more pardonable; But so God loved the world, such were the riches of his goodnesse to an infatuated rebellious people, he sets before them a beautifull Christ and an odious foyle to make him more beautifull, to make it impossible for them to be so mad, as to refuse and finally to reject Christ, that was on such grounds, and in such company a suing and importuning for their favour; none but a Barabbas to pretend against him, that that notion had of him might serve instead of the fishes gill to recover the blind Tobis sight, help the blindest naturall man to discern somewhat tolerable, if not desirable in the Christ, that in so poor a choice, an undervalued, prejudg'd, scandalous Jesus might have leave to be considered, and owe a preferment *alienis vitiis* to the fautes of the other, though not *virtutibus suis* to any thing amiable or esteemable in himself. The same oeconomy you may generally observe even from the first of Paradise to this day; When our first Parents were the prize, the Competitors were of somewhat a distant making, God and the Serpent, not the King of Heaven and one of his chief Courtiers, God and an Archangel of light, but God and a damned Spirit, a black Prince, and he but in very homely disguise, but of a Serpent, which though he were then

1 *telestoda*, as *Cedrenus* out of some of the Antients will have it, A
 somewhat a taller and goodlier creature, then now the Serpent is;
 that his Legs be cut off, yet the Text saith, a *beast* for all that, I and
 that beast branded for *craft*, infamous for the *subtilst* creature, and
 so not likely to prove the most *honest* and solicitous of their good;
 and this cunning *Pytho* had made friends to speak, contrary to his
 kind, there was sure some sorcery in that, and all this, one would
 think, was enough to have added authority to God by such a pre-
 judg'd Competitor. And just so was it to the Israelites at their
 coming out of *Egypt*, God and a cruel *Pharaoh*, a Deliverer and a
 Tyrant, one to have them Slaves in *Egypt*, t'other to have them B
 Princes in *Canaan*; a sufficient inequality betwixt the Pretenders,
 that it might be impossible for any to prefer the Onions and the
 Garlick before the Manna and the Kingdome. After 'twas betwixt
 God and a golden Calfe, a Calfe still, no very honourable creature,
 though 'twere of gold: and anon betwixt God and a brazen Serpent,
 Serpent and brazen too, neither form, nor metall to commend it;
 and all along through the heathen world the competition was yet
 more unequall, betwixt the God of Heaven, and Wood and Stone
 of the Earth, the most glorious Creator, and vilest Creature, nay C
 the piece of Wood, as the Prophet sets it, that was not fit for any
 use, not so much as to be burnt, *the very refuse of the refuse* is the
 thing the Idol was made of, and none but that Idol thought fit to
 be a Competitor with God for the adoration. If you look back to
Judas again, at the time of the great competition for the hearts of
Israel betwixt *Rehoboam* and *Jeroboam*, it was still of the same ma-
 king, betwixt a Kings son, and a Servant, a right Heir and a cunning
 Seducer, a kind of Serpent again, yes and betwixt the glorious
 Temple of *Jerusalem* on one side, and the upstart *Dan* and *Bethel*
 on t'other; the high Priest on one side, and the basest of the People D
 on the t'other, betwixt the Calves at that *Dan* and the Cherubims
 at that *Jerusalem*, and so still there was advantage enough, one
 would think, on Gods side, against such Competitors; And if we
 look now abroad into the most idoliz'd adored *Diana's*, the sins
 that get all the custome away from Christ, the only rivals with him
 for our souls, we shall find them but little advanc'd above that old
 pitch, little lovelier then the Serpent, just such are our crafts, our
 unsanctified counsels, our wily artifices, that have nothing but Ser-
 pent in their composition, little honourabler then the Calfe, just
 such are our Gods of gold, which I cannot mention, but in *Moses* pas-
 sion, *O this people have committed a great sin, have made them Gods of* E
gold! all piety transform'd and contracted into the worship of that
 own shrine, our *gaine* the onely *godlinesse* we can hear of: and then a
 multitude more, of a yet viler making, fit only for a competition
 with that knotty refuse piece of wood of which the Idol was made:
 the more shame they should outvie a most glorious God, a Christ,
 that

A that if he had nothing in his life amiable, yet hath died for us, and so hath dearly purchas'd a title to our love, yea and a blessed Spirit, come down on purpose to sublime our judicative faculty, to convince the world of the unreasonableness of sin; yea and a poor thirsty panting soul (which hath some reason to expect kindness from us) a heaven and an immortall blisse.

Consider but a few of that glittering train of reigning sins in this our Land, in this my Auditory, and be astonished O Earth, that they should ever be received in competition with Christ. The oaths that all the importunity of our weekly Sermons turn'd into Satyrs against that sin, cannot either steal or beg from us, what gain or profit do they afford us? which of our senses do they entertain, which of our faculties doe they court? an empty profitlesse temptationlesse sin, sensuality only to the devil-part in us, fumed out of hell into our mouths in a kind of hypocondriacal fit, an affront to that strict command of Christ, his *ego autem* to his disciples, *but I say unto you, Christians, swear not at all*: the best quality that it can pretend to, is that that *Hierocles* of old mentions with indignation, *πρὸς ἀναπαύσειν λέγει*, to fill up the vacuities of the speech, to expresse and man a rage, *i. e.* to act a mad man the more perfectly. And of him that hath in his time sworn over all the hairs of his head, I would still ask but this own question, *τίνα τὸ τοῦ κατὰ*, *what fruit had he then of this sin*, (then when it was full in his mouth, a swelling his cheeks) *whereof he is now ashamed*, cannot chuse but blush, his ears glow, or be in some pain till I have done speaking of it: and yet beyond this, the end of those things is death, a several fiend in hell must sadly to come, the payment of every of those gainlesse oaths. It were but a *δύχεϊν*, or cold address to this kind of sinner, to bespeak him in that expostulating stile; *what advantageth it to gain the whole world and lose his own soul?* 'twere more to this purpose to demand, *what advantageth it him to gain not one atome, or most diminutive part of the world, not the least acquisition of any thing desirable even to the carnall man, satisfactory to any part of his appetite, save that in a manner Platonick, designlesse love of sinning, and ruining his own soul, and yet to doe that as sure, as if he had Satans totum hoc*, his whole Exchequer of wealth and honour in exchange for it? I shall rather adde, *what shall that man give in exchange for his soul* to get it back again, which he hath parted with so cheap without any barter, sold it for nought and taken no money for it, in the Psalmists phrase, and now cannot *redeem* it with all his patrimony? 'Twould grieve one, I confesse, that did but weigh this sin in this ballance, and observe the *Tekel* in the wall over against it, how light and kexy and impertinent a sin this is, to heare that any body should be damn'd for it in another world, part with such treasures for such trifles, make such African voyages, carry out the substantiall commodities of a good land, and return with a freight

of

of toies or monsters, pay so hugely dear for such perfect nothings ; and yet 'twould grieve one more, that this sin should glitter in a Protestant Court, become part of the gallantry and civility of the place, I and detame and curse our Armies, that the improsproufness, ruine, perhaps *παρωληθρία*, of a whole Kingdome should be imputable to one such sin, and all our prayers to Heaven for you, be outfounded and drown'd with that most contrary eloquence. 'Twere the justest thing in the world, that he, that upon my present instance, (this more then *δευτέρα νουθεσία*, second admonition) will not now vow to part forever with this one sin, so threatful to his Sovereigne, his Country, his own soul, to the hosts gone forth against the enemy, to all that is or should be pretious to him, and so absolutely gainlesse to himself in his vilest capacity, even as a sensual brute, should never be admitted within these dores againe, never be preach'd to more, never be consider'd as a Christian so much as in profession, that will part with his true Christ or Jesus, rather then with the names of them to blaspheme by ; That he should be delivered up to Satan, as the primitive Offenders were, *βασανίζεσθαι*, to be corporally tormented by him, *εις ὀλεθρον σαρκός*, to the tearing that foule tongue, that noysome piece of flesh out of his mouth, that by that means at least, *παιδευθήναι καὶ βλασφημῶν*, he may be disciplin'd or taught not to blaspheme.

Will you look into another sin (a time of humiliation may be an excuse for the digression) that of uncleanness, whether of the eye, the libidinous look, that men are so hardly perswaded to believe to be a sin, (*i. e.* in effect that Christ forbade any thing under that phrase of *looking on a Woman to lust*) or whether that of the tongue that *oris Stuprum*, unfavoury discourse, rotten, putrid, noysome conversation, which makes it so absurd for that man ever to pray, (to blesse God in the Church with that part that was so polluted in the Chamber) or whether the grosser sin, the making *the members of Christ members of a Harlot*, (meant by the Apostle as an huge expression, members of a Swine, a Toad, had been nothing to it) what is this, but a *Barabbas* still, a Robber in competition with Christ for that *body*, which is, saith the Apostle, *for the Lord, and not for fornication*, 1 Cor. 6. 13. A vile infamous crime, that staies not for the most part for its hell, its punishment in another world, meets with *his Limbo*, its *Tophet* here, torments and curses enough in this life, if they might have leave to be consider'd.

'Tis worth observing in the New Testament, that the name of *Idolatry*, not often mention'd there, doth most times very probably denote this sin of *uncleanness* or *carnality*; the observation might be made good at large, if 'twere now seasonable; and I would to God my auditory would be perswaded, thus to *keep themselves from Idols*, to flee from this kind of idolatry, that mens natures have a thousand times more temptations to, then that other sin that bears the envy of

- A of all our misery, the Idolatry that the *sacrilegious* so disclaim at: believe me, there is not a sin more incompetent with the Gospel-mercy, a more unreconcilable rival of all godliness, a greater wast-er of conscience, griever and quencher of the Spirit, a more perfect piece of Atheism, and Heathenism, be it the fairest outside Christian, nor withall a greater blessing and curse to a Nation, an Army, a Garrison town, then the permission of this one sin, the voice of it crying to Heaven, as loud as *Sodom*, for fire from Heaven, for judgment upon the places. Remember the fierce judgment in *Shittim*, *Numb. 25.* upon the peoples joyning to *Baal Peor*, that filthy heathenish Idol, expounded ver. 1. by committing whoredom with the daughters of *Moab*; the heads of the people, remember that, the heads of the people, the principal men in *Israel*, either because they were most guilty, or because the matter required such an expiation, must be hang'd up against the Sun, that the anger of the Lord might be turned away from *Israel*, (and I believe 'twould pose a man to give any reason why this sin (of adultery at least) in this Land, as well as *stealing* of a trifle, should not be awarded in the style of that text with hanging up against the Sun) and the command there is to them in place of Judicature to see the execution of the Law against them,
- C *Slay you every one his men*, ver. 5. But this is a Judaical outdated punishment among us, and it hath been the cunning of Satan that it should be so, who having prosper'd so far for his Clients, would not be quiet till he had gotten all kind of restraint or discouragement of this sin to be so too, till he had made the foulest incest a far cheaper sin and safer possession, then the practice of some Christian vertues; nay, which is observable to the lasting shame of this Land, till the injur'd man thus despoiled and robbed by the Adulterer, be made, by a kind of national custom, the onely infamous person, and the *Barabbas* that robb'd him punish'd onely with that curse in the Gospel, of having *all men speak well of him*. O what is this, but as the Psalmist saith, *to bless them whom God abhors*, or as the Prophet, *Mal. 3. 14.* *And now we call the proud, happy; and they that work wickedness, are set up!* Believe it, one or two such ponderous guilts as these are able to keep the justest cause from bwoying up it self, and our ferventest prayers from their *πράξις*, from working any saving miracles upon a Land.

I wish there were now no more *Barabbas's* amongst us, a canvassing against Christ, but I must not flatter you with so short a catalogue; Look on your indevotion, that heartless zealles behaviour in this very house of God. Your Hearing, which is mostly the fairest part of you, what is it but as of a Rhetor at a Desk, to commend or dislike, the same which you have as well for the Stage as the Pulpit, a *Plaudite* or an *Hiss*; and for that other of Prayer, though it be for those blessings of peace, of safety, the *Shalom* that many men have more devotion for, then that other great sense of that word, the

the salvation of their souls, and which ardent prayer is the onely means to bring down upon us; yet what cold addresses, what wandering eyes and thoughts, what irreverent negligent motions, what yawning instead of sighing out our parts of it, what absolute indifference, if God will take our own witness, whether we be heard or no? This want of ardency in us, this no fire on our Altar of Incense, is certainly the thing that hath provoked God to deliver up our Liturgy to Satan, to oppose and malign, to calumniate and defame as at this day; the Lord pardon us our part of this sin. This is the preferring of *Barabbas*, a Robber, a Devil perhaps, that steals away our hearts from Christ, even when we are in closest converse with him. As for *fasting*, what is that but an empty, formal, insignificant name? The scorn of the Pharisees twice a week, hath quite driven it out of our Calendar. O consider this, and but once more consider, Look on the Sermon in the Mount, the several graces and duties that there make up the Christian somewhat above the pitch of a Scribe or Pharisee, and then every of the contrary vices, nay the very Jewish or Heathen, the moral or natural mans vertues, that come short of that high Philosophy, are every one, the *Barabbas* in the Text, directly this Jewish choice; He that cannot forgive an enemy, bless him, pray for him, heap all the hot burning coals of Charity upon his head, and melt him by that artifice, rather then break him, ruine him, damn him by any other, what doth he but prefer his own revengeful lust, that hellish piece of sensuality, that food for the Wolf, the Vultur, the Salamander, the Devil in him, directly before the commands, not onely counsels of Christ? and so *Non hunc sed Barabbam*, a *Barabbas* is still the Choice, and the Christ the reprobate still; which brings me to the third particular, *the Choice is self*, not onely preferring one before t^other, but 1. absolutely rejecting of one: and then 2. *ad evitandum vacuum*, to fill up the vacuity, pitching upon t^other, *non, sed, not this, but, &c.*

And 1. absolutely *not this*, a downright reiterated *nolumus hunc*, most vehement dislikes to Christ as soon as ever he is mention'd: the Jewes had particular quarrels to him, *ἰκανοὶ αὐτῷ*, they were many times scandaliz'd at him, but not they only, but it seems we Gentiles too, the *naturall man receives not the things of the Spirit*, whether graces or the promises, *ὁ σαρκίαν, he receives them not*, not onely that he cannot attain to them, for that is said in the latter words, *neither can he know them*, but *ὁ σαρκίαν, he receives them not*, will not accept them when they are offer'd, for they are *foolishnesse to him*, not worth taking up in the streets, he cannot stoop to such trifles; and in another place, the same Apostle saith it of Christ crucified, *To the Jewes a stumbling block, and to the Gentiles foolishnesse*; the things of the spirit are foolishnesse, and the Christ foolishnesse too, we not only not chuse him, when any other comes in competition with him, but not take him when none; An antipathy

A thy to Christ as Christ, an absolute averſation, rejection of ſuch merchandiſe, though there were no price to be paid for them. This is a myſtery of hell, let us view it a while, and to that end conſider Chriſt, in the two main parts of him, in which he ſhines moſt illuſtrious towards us, His *graces* and his *promiſes*, the diet all the yeare long for his ſervants, and the wages at the end of his ſervice; the *viaticum* he affords in the voyage, and the reward in the haven.

For the former of theſe, for *grace*, the Bridegrooms feaſt, Luke 14. which ſo many were bid to, ſee there what difficulty there is to bring men to it, not one comes on the firſt invitation, though it ſeems all were really expected, and the entertainment provided; when all is ready, the ſervants are again ſent out to tell them, they are ſtaid for, and the iſſue is, *they all with one conſent began to make excuſes*; the feaſt was ready, grace ready to be ſpoyl'd for want of gueſts, and yet neither civility, nor pity, nor common gratitude can work upon them, or extort the acceptance of ſuch a donative; *The Field, the Oxen, the Wife*, are like the *Barabbas* here, not the reaſons but excuſes of their contempt, pretences onely and opportunities of getting off more cleanly, more handſomely from Chriſt; and if you mark it, ſo it is. There's nothing that we have learn'd ſo perfect from *Adam* as that art of excuſes; and withall, nothing that we ſo vehemently deſire to be excuſed from, as the power of grace, when it makes toward our ſouls, when by the preaching of the word powerfully applied, with an [*Awake thou that ſleepeſt, and ariſe from the dead*] and [*O conſider this ye that forget God, leſt he teare you in pieces*] and [*Behold ye deſpiſers, and wonder, and periſh*:] when by the meſſage of that Angel come up cloſe to us, the Holy Ghoſt begins to overſhadow and beget Chriſt in us, that procreative light of Heaven darting its beams, and thoſe attended with ſome conceptions of holineſſe in a carnall breſt; O how uneaſie we are, how incumbred, till we can get rid of this burthen, like ſo many Harlots that live by the trade of not conceiving, or when that will not be done, force an abortion if it be poſſible; we muſt be excuſed from that aſterity, we are impatient of being ſo attenuated, and ſpiritualiz'd, wreckt, though it be but from our lees; the laſt flaſh of the candle, pangs of the expiring ſoul are time enough for this bearing fruit unto God. Lord make us chaſt, make us ſober, make us humble, then, *let me die the death of the righteous, and my laſt end be like his*, let me have a ſhow'r of ſanctity, a Clinicks baptiſme, ſome good whoſome wiſhes or ejaculations to bath me before my laſt journey, an *Elias's* fiery Chariot of zeale then to hurry me to Heaven, *ſed noli modò*, Lord none of this purity yet, the *κρίσις ἡναι ἐλαφύχῃ*, in *Eunapius*, the danger of being all ſoul, all holineſſe, all heavenly mindedneſſe ſo early, is a ſad frightfull thing for a young Courtier, a young Souldier, a young Academick, for any

M

that

that are under the age, or not come to the infirmities of the *Clinici* A
 in the Primitive Church, (those that would not be Baptiz'd till they
 were ready to die, and so were literally βαπτίζεσθαι ὡς νεκροί, bap-
 tiz'd for dead, then, and not till then desired to be baptized.) Ho-
 lineſſe is a dull melancholy thing, fit only for a *hypocondriack* to be
 entertain'd with. Thus when the crest-faln Israelites were to be
 redeemed from an *Egypt* to a *Canaan*, they cry out upon *Moses*
 and *Aaron*, *Exod. 5.* chide with their Saviours, abomine their Deli-
 verers; thus the harraſt degenerateous emasculate ſlave is offended
 with a *Jubilee*, a manumiffion, ſervitude is his ſenſuality, he will
 not go out free, brings his *care* to his Maſter and deſires to be bored B
 thorow it, that he may be a ſlave forever. Once more, thus the man
 poſſeſs'd with no leſſe then a legion of Devils, caſting him ſometime
 into the fire, ſometime into the water, tearing him till he ſoameth
 again, is paſſionately faln in love with that legion, hath not the pa-
 tience to be rid of theſe Devils; when Chriſt comes to caſt them
 out, he is moſt out of charity with that Chriſt, τι ποὺ εἶ εὖ; what have
 I to do with thee? not thou Devil that haſt tormented me all this
 while, but thou Jeſus the eternall Son, or thou piety the pretious
 grace of God, art thou come to torment, i. e. to ſanctifie or diſpoſſeſſe
 me before my time? torment me by delivering me from the Tor- C
 mentor, diſeaſe by curing, poyſon me by thy balme or balſome,
 wound me by thy mollifying plaſters, condemn me to Hell by
 bringing me into a ſight of Heaven? thus when the Beloved comes
 and knocks at the dore of the eſpouſed ſoul, Open to me my ſiſter, my
 love, and there waits without dores moſt unſeaſonably and beyond
 all patience, till his head be fill'd with the dew, and his locks with the
 drops of the night, all the answer that is to be had is no more but this,
 I have put off my coat, how can I put it on? I have waſh'd my feet, how
 ſhall I defile them? I have put off righteouſneſſe like a garment, denu- D
 dated my ſelf of all that looks like holineſſe, and all the wooings of
 the true-beloved cannot give me patience to put it on againe, I
 have waſh'd my feet in mire or inke, douz'd my carnall affections in
 all the vileneſſe of the world, and how ſhall I defile them with
 grace, pollute them with chaſtity, defame or profane them with any
 thoughts of holineſſe? thus doth the ſwine waſh her ſelf in the mire,
 and he that comes to cleanſe defiles her; the ſinner never ſo well
 pleaſed as when he is given up to all vile affections, the offers of Chriſt,
 the importunities of grace go for the only oppreſſion, and uſurpation,
 and tyranny in the world, and ſo non hunc, not this man, not Chriſt,
 as Chriſt ſignifies grace, that inchoation of ſanctity, that he came to E
 bring among us.

And non hunc again, as that ſignifies the promiſes which Chriſt
 brought with him, though thoſe promiſes be of all that is valuable to
 immortall ſoules, of nothing but Heaven and bliſſe, non hunc, none of
 Chriſt when he comes but a Herald of theſe. For even againſt this,
 we have two diſlikes:

1. This

- A 1. This bliss is of a new spiritual making, (and that is one reason why we despise the Promises) consists in the vision of God, contemplation of heavenly excellencies, nothing of the Turkish carnal Paradise in it, nothing that this flesh and bloud, the habitual sinner can tell what to make of. I remember *Philoponus* his conceit, that to have a right apprehension of God, 'twas necessary to study the *Mathematicks*. Men naturally cannot understand any thing but by phantasms, and those still mixing in the contemplation of God, make men phansie God *μὲθ' ὄψεως*, with matter and corpulency; and the *Mathematicks* are a necessary means to help us to abstract from that. I would to God we had some such engine, or crain, or pully to elevate our phantasies, to make it possible to think any thing pleasure which is not corpulent and carnal. A madness, believe it, that we wrong the Epicureans to think any of that ancient Sect was ever guilty of it: No, they could please themselves with spiritual beauty, as far as they apprehended there was any; witness *Epicurus* himself, who though he were under those pains of Strangury and Dysentery that were not capable of increase, of which, it seems by *Laertius*, he died, yet, saith he, in his Will, *ἀντιπαρστήσαντο καὶ τῶν τούτων τὸ χεῖρ ψυχῇ χαῖνον*, the joy of his Soul was able to hold out against all these: Only the Mahometan, and the carnal Christian, is the true Epicurean swine that *Horace* prophesied of, that can find no pleasure, but in the mire and dunghill, and that's one main reason of the *non hunc*, as he refers to promises; because they are celestial invisible felicities that he cannot find any joyce or taste in.
- B
- C

Praefat. in lib de an.

Licet. l. 10. p. 721.

- But besides that, there is another reason of it, another objection the carnal Jew-Christian hath to those promises, because indeed they are but promises, because of the futurity of them; he is a man of sense, and not of faith, *filius huius seculi*, all for present possessions, nothing for advouzens and reverfions. *Ephraim* is like the Heifer, saith the Prophet, that loveth to tread out the corn, the reason of that love was because of that law, that the mouth of the Ox or Heifer must not be muzzel'd at that time; she is allow'd to eat at the instant that she doth the work, is not put off to so long a date, so tedious an expectation of sweating here, and being fed and rewarded in another life, and that made *Ephraim* love to toyle so well. A little present payment will go further with her, then the richest most glorious futurity. Poor short-sighted creatures! who cannot see a hand-breadth before us, like *Socinus*, huge enemies of Pre-science, will not allow it possible for God himself to see any future, farther then he hath decreed and determin'd it. For God to know, or us to believe any thing but what is before us, is a prodigy that carnal reason cannot consent to; and so you see the grounds of the [*non hunc*] the no Christ absolutely at a venture, because there is nothing in him to be esteemed; neither form, nor comeliness,
- D
- E

no carnal or present beauty, that we should desire him, *I/a. 53. 2.* and therefore it follows, he is despised, and rejected of men: *non hunc*, not this man.

But then this is not all; The disaffection to Christ is so great, that rather then have him, the *Barabbas* shall be releas'd: *this*, you are mistaken, if you think any large expression to *Barabbas*, they could value their own lives better, then to desire impunity for *murderers*. The short is, they are so bent against Christ, that seeing there is a necessity of chusing one for release, of sacrificing some part of their malice and revenge to their present festivity, they will part with any the most reasonable part of it, rather then that was pitch'd on, Christ. *Barabbas* was a notorious Prisoner, one that had troubled the whole City, and every mans appetite was up to have *Barabbas* crucified, and yet rather then *Iesus* shall live, *Barabbas* shall not be crucified, more insurrections, more blood, more seditions, more any thing, rather then be in danger to have Christ for their King. You may see it in Saint *Peters* meditation upon that part of the story, *Acts 3. 14.* *But ye denied the holy One, and the just, and desired a Murderer to be given unto you, and killed the Prince of life:* the holy One, the just, the Prince of life, holiness, justice, life it self, are things not to be endured, to be hunted, pursued, driven out of the world, and in comparison with them, the Murderer turns Saint, the most abhor'd sins shall pass for most desireable rarities, *Apollyon* the onely friend, and Hell it self the vaster preferment.

You see from hence, that we may draw toward a conclusion, what hath help'd *Barabbas* to his favour, what 'tis that hath brought most of the sins of the world into fashion among men: not any things esteemable or desireable in themselves, no not so much as to flesh and blood, till a habit and custom hath smoothed them to our throats, sweetened them to our palats, disguised their horreur, and given us some tolerable pleasure in them. Believe it, there are few sins, but ingenuous nature, when once the fury of youth is over, hath sufficient dislikes unto, that *σύνεσις λόγος*, the light of natural conscience, that *ἔργον ἐκυστοιμῶν τοῖς λογικαῖς ἡμῖν*, in *Hieracles*, *ἐπαγγελία ἀνθρώπου*, in *Arrians* style, that oath or promise, that sacrament in the mothers womb that every man takes to God, when he hath first leave to become a man, can help us to hate them perfectly. *Exemplo quodcumq; malum committitur, ipsi displicet:* that one auxiliary in our breasts is abundantly able to fortifie against them, so far, that the man shall say really and in sobriety, *he hath no pleasure in them*; but then in many others there is a keen tooth, a stinging tail over and above the no pleasure, many *tormina* and twinges superadded, the Drunkard that follows that trade of *Bestiality* most close, finds it a very painful joyless calling, I will reveal this secret of his confession, though he fall into it oft, he hath no pleasure in it, no joy in those daily vomits, were they not

- A not Physick against something else, against that burthen of time that lies so unupportable upon his hands, against Melancholy, against pangs and twinges of conscience, like *Cain's* building of Cities, and his Childrens inventing of Musick, that the noise of the Hammers and the melody of the Instruments might out-sound the dinnewithin him, or at least to take up quarter before Christ, to help stop the eare from that *ἡσυχία σάτυρος*, that still whispering trumpet in *Appian*, fit for the secret invasion of the soul, to keep him from the pain, or perhaps the reproach of being too precise: and most other sins are of the like making, we flie to them as to our refuge to save us from
- B Christ, as the horns of our Altar to keep us from that *Gael* which we dread, as the Revenger of blood, our onely enemy and persecutor in the world. 'Tis not any prime quality, any special excellence we find in our carnal entertainments, (those not onely *vanities* but *veraxions*, not onely unsatisfying but wounding acquisitions, those gainless torments, those painted flies, with barbed hooks under them) that makes us so passionately dote upon them, (the Jews were not in love with *Barabbas*) but onely our prejudices to Christ, our vehement dislikes to holiness, our impatience of any thing that may do us good, our league with perdition, our covenant with death, our
- C zeal to Hell, and absolute resolvedness to be miserable eternally. Such malice hath every sinner to his own soul, such hating to be reformed, that the painfull'st uneasie'st sin, the most prodigal expenceful lust, a very *Sodom* of filth and burning, not onely the sins of *Sodom*, but the fire and brimstone rain'd down and mixt with the sins, gotten into their composition, shall be abundant pleasure and Epicurism to him, that hath found no other to stay his appetite. I appeal to your consciences, whether many of you have not suffer'd more hardship in Satans service, then any man hath in Gods? whether your very sins have not cost you dearer, then ever any Martyr paid to get to Heaven? Tell me, hath not your lusts had Martyrs of you, many pass'd thorow the fire to *Moloch*? hath not your ambition had martyrs of you, many a base submission, a toilsome pluck, a climbing or crawling up that hill of honour? Believe it, the Poet jeer'd you in that not truth but irony, that sarcasm and bitter taunt against you, *Facilis descensus Averni*, the descent to Hell is an easie passage; If he spake what he thought, I am confident you can give him the lie, produce your selves so many visible demonstrations of the contrary truth, that you can shew him by your scars as 'twere by the Half-moon in your Breasts, what a tyrannical Turkish
- E task-master Satan hath been to you. 'Tis an ordinary passage in the story of *Julian*, that when he receiv'd his deaths wound, he fell a railing at Christ; but *Philostorgius* seems to rectifie the story, tells us, it was his own Gods, *i. e.* Devils, that he rail'd at, that he took his blood in his hand out of his wound, and cast it against the Sun, his deified Idol, with a *νοήματα*, be thou satisfied, yea, and call'd

the rest of his many Gods, saith he, κακός ὁ ἀλλήλογος, (so the Manuscript hath it) evil and execrable persons, τὰς αὐτοῦ θεοὺς κακολογῶν, cursing and declaiming at his own Gods, and not at Christ : the application is plain, the Devil he is the bloody Master, his is the course service, and sad wages, not Christs ; none is so fit to be curst by his own Clients as that Prince of darknes, ἄρχων αἰῶνος τῆς σκότιας, the Monarch ruler of this Age of ours. I have reason to believe there are no fitter Judges to appeal to in this particular then my present Auditory. 'Twas a French Friars conceit, that Courtiers were of all men the likeliest to bear him company to his Covent, not onely fittest, but likeliest to forsake the world, and turn Penitentiaries. He judg'd it, because such an one of all others had most reason to be displeased with the pleasures of the world, he hath seen to the bottom of sensual delights, found the emptiness and torments of those things, which the distance and ignorance, that other men are kept at, makes them behold with reverence and appetite ; the Courtier hath made the experiment, and sees how strangely the world is mistaken in its admired delights, and with *Salomon*, after a glut of vexatious nothings, is now fit to turn *Ecclesiastes*, or Preacher. I wish you would be but at so much leasure, as to think of the Friars meditation, that you would try what mortifying Sermons you could make out of your own observations, concerning the vanity of sensual miscalled pleasures. I am confident you would be very eloquent, able to outpreach all the Oratours you ever heard from the Pulpit, to write more pathetical descriptions of the madness of a carnal life, then from any more innocent Speculator could be hoped for. That you may begin that useful, edifying, lasting Sermon, I shall close up mine, having at length run thorow the particulars of my Text, shew'd you your selves in the Jewish glass, if it were possible to put you out of countenance, to shake you out of all tolerable good opinion of your selves : And now let every man go home with a [*tu es homo*] he is the very Jew I have preach'd of all this while.

O that he would think fit to *bate* that Jew, *humble* him, labour his conversion, *bring him down into the dust*, if so be there may yet be *hope* : And that God that can bring from the dust of death again, open this dore to us, a forlorn destitute people ! so shall we see and praise the power and seasonable bounty of our Deliverer, and ascribe unto him (as our onely tribute) the honour, the glory, the power, the praise, the might, the majesty, the dominion, which through all Ages of the world have been given to him that sitteth on the Throne, to the holy Spirit, and to the Lamb for ever more. *Amen.*



Saint PAUL's Sermon to FELIX.

The VIII. Sermon,

Preached in Lent at *Oxon*, A.D. 1645.

Acts 24. 25.

*And as he reasoned of righteousness, and temperance,
and judgement to come, Felix trembled.*

D



He Words are the Notes taken from a Sermon of Saint *Pauls*; And the successe it met with among the Auditors, the *trembling* of one heathen Officer that was at it, is intirely the consideration that commended it to me at this time, in hope it might help to performe that strange work, beget a spirituall palse or soul-quake in the Christian sinner, that worser

kind of Heathen at the repetition.

E

There's matter enough, God knows, of *trembling* abroad, (though there were never a *judgement to come*) to put us all into *Belfazzars* paralytick posture (the countenance changed, the thoughts troubled, the joints or the loines loosed, and the knees smiting against one another) and we beare it with a strange constancy, continue still in as perfect an unconcern'd tranquility, as if 'twere but a Scene, a Romance, a Newes from *Germany* all this while; the *Fomas* that is gone down to sleep in the sides of the Ship, and is the cause of all this tempest, must not be awaked after all these billows,

billows, our lethargick habits of sin not disturbed, onely a few cowardly Mariners may be allowed to pray every man to his God, and that's the utmost that all these prodigies of vengeance can extort from us.

You will therefore give me leave to count it a prize, that I have here found a clap of thunder, that could awake somebody, a Sermon that set one *Felix* a trembling, I should be too happy, if the repeating of it might have the same effect on any here present. *And as he reasoned of, &c.*

In the Words I shall but observe,

1. The matter of Saint *Pauls* Sermon, *righteousnesse and temperance, and judgement to come.*

And 2. the forme of it by way of *reasoning*. As for the trembling, that must be Gods worke on you, while I treat of these.

The matter I must consider, 1. Absolutely, then as it is here clothed in a double relation, 1. To the Text on which 'twas preach'd, and that you shall see in the *verse* precedent, to be the *Faith of Christ*. 2. In relation to the prime Auditor, *Felix*, whether as an *Officer of Caesars*, or as a *Heathen*, or as one peculiarly guilty of these sins to which the discourse is accommodated.

I begin first with the matter, consider'd absolutely, *righteousnesse, &c.*

Three grand particulars, which though they are Common places and vulgar themes, may yet have leave to give you diversions awhile.

The *Δικαιοσύνη*, whether justice, or righteousness in the front, (if you had the Fathers wish, to see and hear St. *Paul* in the Pulpit, a pressing at large what you have here onely in brachygraphy) would look very sternly upon the most unrighteous oppressions of the many; that trade of subtilty and intricacy, that hath gotten the inclosure of all not only the wealth and greatness of the world, but of the credit also, the reputation of *wisdome*, yea and of *virtue* too; the onely honourable handsome quality, that all our respects and estimations are paid to; that new body of morality, that instead of the old out-dated despised rules of justice and uprightness, hath set up that one beloved law of self-preservation, (that other *Antiphron* in the Rhetoricks that alwaies seeth his own picture before him, and if health, or security may be acquired, can say to himself, as *Paracelsus* to his scrupulous patient, if the cure be wrought, what matter is it whether it be by God, or the Devil?) in stead of the comfort of a pure immaculate conscience, the pleasure and satisfaction of having outwitted and overreach'd our Brethren; the joy and ravishment, the high tast and sensuality, as it were, of an indirect action, being to him far above the advantage and gain of it; and either of them able to outweigh the mystery

A story of Godlinesse, the (whether conscience, or) reward of blamelesse souls.

O ! 'tis a fatall character of an accursed rebellious people, when in the Prophets stile, *he that abstaineth from evill maketh himself a prey*, when all those generous Christian vertues of meeknesse, and innocence, and charity, and not retaliating to enemies, shall become both undoing and scandalous qualities, a lawfull prize for every Harpy to seize on, and *ex abundanti*, over and above, matter of contumely and reproach to any that shall have so learn'd to be *fooles of Christ*.

B And it were a glorious and a royall design, worthy the gallantry of this Congregation, and that which would bring Christianity into some credit in the heathen world, would give us more hope of Proselytes from thence, then the Apostle of the *Indies* (*Xavarius* with his double Gospel, one of *Christ*, the other of *Saint Peter*) ever brought back his Masters ; if sincerity, and uprightness, and dove-like innocence (those good natured rarities that our Saviour could not behold without loving the owner of them, although he were no Christian, *Mar. 10. 21.*) might be brought in fashion in a Court, or Kingdome ; if oppression and the grosser acts of piracy might be

C driven out like Wolves, and Bears, and beasts of prey ; and disguises, and crafts, and cheats, and all kind of artifices and stratagems, have as many names of vermin allotted to them, and all in one herd pursued, and hounded out of the world ; if the examples of a *Jacob*, a *David*, a *Nathaniel*, a *Christ*, might be permitted to rescue the guileless hearts and lips (at least) from reproach, and scorne, if not from the vultures talons, if it might be esteemed but as infamous and vile to act, as 'tis to suffer injuries, as ungentlemanly a thing to thrive by fraud, as to perish by good conscience.

D And till this be set afoot among us (this that an heathen *Socrates* would, if he were alive again, venture another martyrdom to replant among his Athenians) may this first point of *Saint Pauls* Sermon be forever a ringing in your ears, *de diuinitate*, of righteounesse, and a thundering judgment to come for all those that are not edified by that doctrine.

2. For *Temperance*, or, as the word *ἐνκρατία*, both here and *elsewhere, more properly signifies, *Continence*, and command of passions and lusts, the *ἐν ἐαυτῷ κράτος*, the mastery over a mans self: One cannot, in charity to Christendome but stay upon it awhile, and recommend it to mens favour, so farre at the least, that it may find the ordinary justice, to be preferr'd (in their judgments, if not their passions) before bestiality and villany, before the *ἀνία νόον*, the infamous affections which nature itself hath reproach'd and branded, that the preserving our bodies the temples of the holy Ghost, may be but as creditable a thing, as any of those *μεσημέριαι δαίμονες*, noon-day Devils, in *Gregentius* phrase, those impudencies, that have put off the vaile,

* 1 Cor. 9. 25.
 & Ignat. ad
 Philip.
 ἐν τῷ ἀνδρὶ
 ἡ ἐνκρατία
 (speaking of
 men and women.)

vaile, that are become so daring and confident, *fornication, adultery,* *uncleanesse, i. e.* in the New Testament dialect, ἀδελφός ἡ πόρνη, outlared abominable *idolatry*; that *chastity* may be kept in some countenance, not passe either for such a strange, or such a ridiculous, such an impossible, or such a scandalous, rarity.

Beloved, there was once a piece of discipline in the Church of God, of sending the Devil into such swine, of delivering up the incontinent to Satans smart, his reall corporeall stripes, and inflictions in the Apostles age; and after, this smart was commuted for shame, casting them out of the Church, out of the society of all civill men, ἵνα ἰσχυρῶς, *that they might be ashamed.*

It seems it was then a more fashionable creditable thing to be a praying in the Church, then a dallying in the Chamber; *Continence* was recommended to Christians, not onely among the σπουδαῖ & ἀγνὰ, *the venerable and the pure*, but the ἡσυχία & ὑποψία, *lovely and commendable, Phil. 4.* Embraced by men of quality upon the same motives, on which now all the contrary vices are taken up, in adoration to that great Idol, *Civility and reputation*; *Virtue* was then the more splendid title, the more courtly name; And 'tis none of the meanest sins and plagues, provocations and vengeance of this Kingdom, that the measure of honour and gallantry among us is taken from fools and mad-men, and by that means shame so prodigiously transplanted; The chaste man is the onely leper to be separated and thrust out from the Camp, *Modesty* the onely scandalous thing; the three degrees of the new-fashion'd Excommunication are denounced and executed, like the Athenian Ostracism, upon the severall gradations of that virtue; The purity of the body, the Tongue, the Eye, have a kind of *Nidul, Cherem* and *Schamatha* proportioned to them, no man is civill enough for ordinary converse, till he hath renounced such pusillanimous innocencies, and brought forth fruits worthy of that repentance, a whole Knight-errantry in that sin, *confession with the mouth*, glorying of their masculine enterprizes, (enough to fill a Romance) and even *martyrdom* it self, and many sad encounters, and reall hellish sufferings in that service, and all this penance, of the least to expiate the crime of bashfulness, to reconcile the modest Puny, to make him fit for society with men.

I remember a conceit of *Herodotus*, when the *Greeks* besieged *Troy*, he believes *Helena* was in *Egypt*, because otherwise had she been in the City, they would certainly have deliver'd her up, and saved themselves: so strange did it seem to him and irrationall, that men should chuse rather to die, then part with a lust. And yet to the shame of us Christians, when Gods judgements make such direfull approaches to us on this great quarrell for our vile, and reproachfull lusts, when a black grim cloud hangs just over our heads, gather'd from the vapours, which this one dung-hill hath exhaled, (as *Rome*, they

A they say, and others as well as that, is enabled to oppress Countries by the pensions it receives from them) when the voice is come flashing out of that cloud, and the businesse driven to a close issue, *repent* or *perish* irreversibly, (the kingdom used by God at this time, as *Antiochus* of old by the Roman Ambassadors, put into a circle, as it were, and not suffered to come out till we shall give our answer) we desert and renounce estates and lives, honours, and souls and all, rather then retrench or abate ought of this accursed superfluity.

And to this unfavoury humour and custome of the world, one Use may be brought home from Saint Pauls Sermon, though taken in cypher, *ἐν ἑσπέρῃ, of continence*, I beseech you save me the pains, resume and enlarge it to your selves.

3. For judgement to come, 1. That there is such a thing. 2. That it descends to such meane particulars as *justice* and *continence*, I cannot but in passing be your Remembrancer.

1. That there is such a thing.

Injustice and *incontinence* are two main supplanters of all belief of the judgement to come, when a man hath once set up that infamous trade of the *βυλβανὸς πάλιν*, 1 Tim. 6. of *resolving to be rich* in spite of all those objections, and stops, and encumbrances of honesty and direct dealing, when he is come to a contemning that pedantry of justice, of observation of Oaths, that shall interpolate so uncivilly to resist his thrift and advancement in the world, beleeve it, the *mina vatum*; the newes of the judgement to come, in the Preachers mouth, will be under an heavy suspicion of fraud and cheat, and in fine passe but for fictions and *mormo's*, too weak to outlook a brave glittering temptation: The Taxes on the Ecclesiasticks in *Florence*, which no body else dare collect for feare of the Popes thunderbolts; the *Jews* will exact undauntedly. Now the covetous worldling is that Jew, whose soul being gone down into the bowels of the earth, *πρὸς τὸν χρυσὸν μεταλλῶν*, in *Diodorus* his phrase, to an eternall drudgery in the gold-minerall, is out of the reach of sounds from Heaven, out of the awe, or noise of thunderbolts. The Mammonist is in your danger, at your mercy to turn Atheist, whensoever you bid him, whensoever the lure of Gold shall be at leisure to tempt him, ready to renounce all hope, all feare of another world, whensoever your goods are so put within his reach, that an easie perjury will bring them into his Inventory.

E And for the lusts of the flesh, 'twas *Aristotles* observation, that they are *θαρσινικαὶ καὶ ἀρχαῖ*, they debauch and corrupt our principles, they send up more heathen fumes into the braine, then any other distemper can doe. Saint *Cyris* tels us of some Idolaters that would have only a day-God, because the night was a time for revelling, and to have a God then would destroy their game, and therefore they pitch'd upon the Sun, *ἦν αὖτ' ὁ ἥλιος καὶ ἐν αἰῶσι μένει*, that they might be

be Atheists all night, and then they take it out to purpose, *ἀμενέβριος* *ἢ ἡμέραν*, (as St. Basil saith of the Gluttons fasts) revenging themselves on their Day-devotions by their Night-revels, never acknowledge a God, when a lust is to be lost by it: and *Athenagoras* hath given it for a rule, that the denying of the Resurrection, the resolved concluding the world with this life, and believing nothing of another, is the *κοινὸν δόγμα, καὶ νόμος τοῖς ἀκατάστοις καὶ ἀσέβοις φιλοῦσι*, the onely beloved doctrine of the voluptuous. He that hath once transformed himself into that swine, hath his Optick Nerves so chang'd in his forehead, that (as *Plut.* observes of that creature) he never sees Heaven again, till he be laid on his back. And I feare the race of such heathen swine, is likely within a while to prove the prime staple commodity of the land. A

We are fallen into peevish times, wherein all Gods methods are quite perverted; the powerfullst means that were ever afforded for the casting such Devils out of a Kingdom, are debauch'd into matter of improvement and heightening of the humour, and even dethroning God; if he will not comply with it; the very Angels that came to *Sodom* to visit for villainy, are once more assaulted and violated by our lusts; I mean those judgments from Heaven upon a vicious Generation, that would have inspired a Colony of Scythians with some piety, by a strange kind of *Antiperistasis*, or contrary working, have made men more profane, and godless, then ever they were before; the storm so close over our heads, that in other Kingdoms they say sets them a ringing bells, shooting guns, lifting up voices to break and dissolve the cloud that threatens them, hath set us upon the same design by oaths and blasphemies, and those accursed *καλὸν σμαλα*, the shouts of our Souldiers, have broke the cloud indeed, brought down (not the Dove flying over our heads, as Historians tell us, a shout in an Army once did, and an Army of united prayers may do so again, but) the Eagle to a carcase, the Night-raven to the funeral of a consumptive Church and Monarchy, an Hell from Heaven upon an abominable people. B

Ἀναίδης ὅστις πολλὰ παθὼν ἢ σωφρονίζεσθαι, could the Tyrant *Phalaris* say, He that is not made sober by many sufferings, is absolutely insensate. And yet God knows, out of this rock the greatest part of this Age seems to be hewed: The thunder about our ears that could teach the most barbarous Nations to believe and tremble, the breaking in of the *Lions* that disciplin'd the Assyrians in *Samaria* to seek out instruction in the manner of the God of the land, *2 Kings 17.* Gods using us as the Physician in the Epigram did the Lethargick Patient, putting a Lunatick into the same room with him, to dry-beat us, if possible, into sense and life again: His proceeding to that great cure of the *λύσις ἔστι*, dissolving the habit of the body politick, and to that end, letting blood to a *deliquium*, which *Hippocrates* resolves so necessary to abate the *ἡν' ἀκρὸν ἰσχύϊα*, the high, full, athletic C

A tick health, that is so dangerous in his Aphorisms; The driving out into the field with *Nebuchadnezzar*, which infused reason into that *Λυκάνθρωπος*, which untransform'd him again, and raised up his eyes to an acknowledgment of him that *liveth for ever*, *Dan. 4.* have, God knows, wrought the quite contrary on us, wasted the seeds of natural piety within us, erected Academies of Atheism, endowed them with Schools and Professours, where the art of it may be learned at a reasonable rate; a young sinner of an ordinary capacity may within a few moneths observation set up Atheist for himself, prophane, scoff at the Clergy, be very keen and witty upon Scripture,

B have exceptions against the Service of the Church, and all with as good grace as if he had serv'd an Apprentiship in *Italy*; or at the feet of that great Master, that Martyr of Atheism, *Vanninus*.

He that at the breaking in of this torrent of misery upon the land, had but walk'd in the counsel of the ungodly, was but upon probation and deliberation whether he should be wicked or no, that after some moneths, when the waters began to turn into blood, was yet advanced to a moderate proficiency, a *standing in the way of sinners*, and found it but an uneasie wearisome posture, a standing upon thorns or flints, is now fairly set down in the chair of the Scornet,

C or prophane Atheist, *in cathedra*, as a place of ease or repose, can blaspheme without any regrets of a petulant conscience; *in cathedra*, as a seat of state, prophanes with a better grace then he can do any thing else, is become a considerable person upon that one account, is valued among Lookers on by that onely excellency; and *in cathedra* again, as a Professors chair, a Doctor of that black faculty, ready to entertain Clients, to gather Disciples; to set up an Independent Church of rational Blasphemers; and (being himself a complete Convert, sufficiently approved to Satan) to confirm and strengthen those puny Brethren, that are not arrived to the accursed

D measure of that fulness, fit them with *Machiavels* capacity for vast undertakings by that excellent quality of being wicked enough, the want of which, saith he, hath been the undoing of the world. *And shall not God visit for this? shall he not be avenged on such a Nation as this? A wonderful and horrible thing is wrought in the land*, the judgments that were sent to awake, have numm'd and petrified us, the fire in the bowels of this earth of ours hath turn'd us into perfect quarry and mine, and, as *Diodorus* tells us, in *Arabia* the Ice and Crystill is congeal'd *καὶ δὲν ποτὲ διαλύσεται, ἐν τῷ Ἰούδα*, by the power of Divine fire, and not by cold: so are these icy crystill

E hearts of ours frozen by that fire from Heaven, that shall one day set the whole Universe a melting.

But besides these Atheists of the first magnitude, other inferiour pretenders there are, that cannot shake off all apprehensions of all judgment to come, but yet upon distant rarer principles, can do Satans business as well; for such trifles as this Text takes notice of,

the contraries to justice and continence, they have an ἀσπίς, like *A* *Marcus* in *Iren.* that charmed shield from the Mother of the Gods, which shall render them ἀέσφοι τοῦ κριτοῦ, invincible to the judge; The judicature erected by Christ takes not cognizance of such moral breaches as these, there nothing but infidelity proves capital, or if the breaches of the First Table may be brought in collaterally under that head, yet for these venial defaultances against the Second, this toy of circumventing our brethren, of *defiling the flesh*, (as its consequent in *Saint Jude*, *speaking evil of dignities*) Christ came to make expiation for such, not to receive bills of indictment against them, to be their Priest, but not their Judge. I remember a saying of *Picus* *B* *Mirandola*, That a speculative Atheist is the greatest monster but one, and that is the practical Atheist. And yet this is the darling of the carnal Fiduciaries, that can help him to reconcile his grossest sins, his any thing with Faith; how well, you will have leisure to see, if you please to descend with me from the absolute to the relative view of the matter of *Saint Paul's* Sermon, and consider first the relation which it hath to the Text on which he preach'd it, and that you shall see in the former verse, οὗτος ὁ υἱὸς τοῦ Θεοῦ ἐστίν, concerning the faith on Christ, and that is my next stage.

Ὁ υἱὸς τοῦ Θεοῦ ἐστίν, The faith on Christ, the phrase that some nice Ob- *C* servers have laid such weight on, to denote the special act of justifying faith, as 'tis an affiance on Christ; of a far higher pitch, then either the believing Christ, or believing in Christ; and yet it seems, those so despicable moral virtues, (those that so few think necessary, and some have affirm'd, destructive and pernicious to salvation) are here brought in by *Saint Paul*, (I hope not impertinently) under this head, justice, and continence, and judgment to come, parts of a Sermon of the faith on Christ.

So *1 Cor.* where *Saint Paul* had fasten'd his determination, chap. 2. to know nothing among them but Jesus Christ, and him crucified, in the very next chap. he charges them with sins of carnality, strife, envyings, factions; in the 5. with fornication or incest; in the 6. with going to law before infidels: all these it seems the prime contrarieties to the faith or knowledge of the crucified Saviour. Thus in *Saint James*, you may mark that works of charity and mercy are called θρησκεία, Religion, ch. 1. 27. and being authorized from such great Apostles, I shall not feare to tell you, that the prime part of the knowledge, and faith, and religion of CHRIST, the life and power of Christianity, is the setting up and reigning of these virtues in our hearts: you may see it, *Tit. 2. 11.* The grace of God *E* that bringeth salvation to all men hath appeared, χάρις σωτηρίας πάντων, the Catholick salvifick grace, be it Christ himself, or the Gospel of Christ; and the end of this Epiphany follows, παιδεία, to discipline, or to teach us, that denying ungodliness and worldly lusts, we should live soberly and righteously, the very virtues in this Text, with

A with the addition of one transcendent one, and *godly, in this present world*: A strange catalogue of fundamentals one would think for Christ to ascend the crosse to preach unto us; We expect other manner of doctrines from him, doctrines of liberty, *jubilee* and manumission, (as the merit and acquisition of his sufferings) of security and protection from sin, that a little carnality shall not hurt us, of freeing us from this bondage to obediences, at least, from any judgment to come, for such errors as these, that flesh and blood makes so necessary and incorrigible: We have generally a smoother scheme of Christianity then *Salvian* dream'd of, in his [*Quid est fides, nisi preceptis Christi obedire?*] What is Faith, but obedience to the commands of Christ? The necessity of purifying, or mortifying of lusts, goes for an heresie of this nicer Age, which must superadde works to faith, our own obedience to the righteousness of Christ, and so in *Simon Magus* his phrase, *homines in servitutem redigere*, make slaves of free-born men, have them live as well, as if Christ had never died for them.

The truth is, the doctrine we have now in hand, if believed and obey'd, is so certainly destructive of the Devils kingdom (and none other so certain but this) that you cannot blame Satan and his instruments to cry it down as the vilest heresie in the world.

C He may hope for some tolerable quarter from any other principles, especially from those of the Solifidian and Fiduciary, brave, delicate, inoffensive doctrines, that have nothing in them contrary to passions, and that gets them such zealous Advocates, for by this divinity they have their lusts. And though it pleases God, by the power of his Grace to preserve some men, that have imbibed these principles from those ἀσφαλὲς ἰσχυρά, in *Epiphanius*'s phrase, those streams of brimstone, that naturally flow from such mines as these, I mean from the pernicious and poysonous effects of them, though some that conceive obedience unnecessary to justification, live very strict and gracious lives in spite of all those advantages and encouragements to the contrary, yet now God knows, the truth is too grossly discovered; the Gnosticks Divinity begins to revive, a great deal of carnal, I am sure of spiritual filchiness, yea all the profaneness and villany in the world is now the most natural spawn of those infusions; and to look no further then the glaſs, and those foul selves which that reflects unto us, *The cause of God, and the faith of Christ*, of which we are seriously such Champions, is I fear as much dishonoured and renounced by our faithless, apostate, E atheistical actions, by our hellish oaths and imprecations, (that pultroun sin, that second part of Egyptian plague of frogs and lice, and locusts, the basest that ever had the honour to blast a Royal Army, that casts us into such Epileptick fits, such impure foamings at the mouth, and will not be bound, no not with chains; in a word, by our going on in such sins, against which the denun-

tiation is most punctual, that *they which doe these things shall never enter into the kingdom of Heaven*, and yet flattering our selves, that we shall not fail to enter, as by all the *species* of infidelity, all the Judaism, and Mahometism, and Barbarism in the world. And therefore as it is the mercy of the Apostle thus to disabuse his besotted Corinthians, [*know ye not*] and [*be not deceived*] *neither Fornicators, nor any of that bestial crew, shall inherit the kingdom of heaven; in these*, so is it the justice of his charity to make it a prime ingredient in an Apostolick Sermon; scarce any other Article so necessary to be preached, especially to a *Felix*, whether as a Commander, or as a Heathen, or as one peculiarly guilty of those sins: and that is the second part of the *relative aspect* of these words, as they refer to the Auditory, my next particular.

And 1, as *Felix* was an *Equus Romanus*, Procurator of *Judaea*, whose power gave him opportunities to be unjust; and his splendid life, temptations to incontinence; no part of Christian Religion, no Article of the Creed is so proper for his turn, as the doctrine of *the judgment to come*, for such sins as these: that palliate vulgar cure of *healing* and not *searching* of wounds, of preaching assurance of present pardon, before reformation is wrought, of solacing but not amending of sinners, is not the method in *Saint Pauls*, in *Christs* dispensatory; 'tis the scandal rather and reproach of Christianity in *Julian*, *ἡρεσὶς ἡγεμένης*, *ἡρεσὶς μισαγωγία*, *ἡρεσὶς διαίτη*, security, and protection, and place of confidence from Christ to the most polluted villain, the defamation of *Constantine* in *Zozimus*, that he turn'd Christian because he was guilty of such sins, for which no other Religion allowed expiation; No, the onely safe medicinal course is, to apply corrosives and causticks, the *terrors of the Lord*, and the *consuming fire of the Lord*, the *judgment to come*, when any mortified flesh is to be gotten out; and to accept the face of a *Felix* in this kind, to withhold those saving medicines in civility to the person to whom they are to be administred, and so suffer that sin upon my splendid Neighbour, that my charity requires me to rebuke in any meaner person, this is the unjustest rudeness in the world, the most treacherous senseless compliance, the most barbarous civility, cruel mercy, the telling him in effect, that he is too great to be cured; this, saith *Procopius*, is the saluting by the way, which *Elisha* forbids *Gebazi*, and Christ the Disciples, the one when he went to cure, the other to preach; and 'tis his observation there, that such civilities *δωμολογία καὶ ὁμιλία*, keep Preachers from working any miracles, the gentle handling of the great mans sins, is many times the damning of him, and debauching all the neighbourhood; The Lord be merciful to our whole Tribe, for our uncharitable omissions in this matter.

And for once I may chance to deserve your pardon if I do not conceive the flatteringst addresses to you, to be alwayes the friendliest:

A lieft: It in meer charity to some Auditors I imitate my Saviour, and tell you of woes even under a Saviour, of *casting into utter darknesse where the worme never dieth, and the fire is not quenched*, with all the variations and exchange of accents three times repeated by our Saviour, within four Verses, of an *horrendum est, what a fearfull thing it is to fall into Gods hands*, and be ground to powder, by that fall, if I bring out all those Topicks of so true, and withall such amazing Rhetorick, with [*who can dwell with everlasting burnings?*] and all little enough to rouse you out of that dead prodigious sleep of sin, to retrench the fury of one riotous lust.

B I beseech you tell me, is there ever a judgment to come, ever an account to be given for morall vertues? Doe you so much as fear, that for every unclean embrace, or dalliance, every shamelesse loud riot, for every boisterous rage or execration, that I may not adde for every contumelious rude address to the throne of grace, every base contempt of that majesty that fills this place, God shall one day call you into judgement, if you doe, and yet go on in these, believe me, you are the valiantest daringst persons in the world: and if death be not more formidable to you then hell, you are fit for a reserve, or forlorne hope, for the Cannons mouth, for Curraissiers, for fiends to duell with: and let me for once set up an infamous trade, read you a Lecture of cowardise, and assure you that a judgment to come may be allow'd to set you a trembling: that it may be reconcilable with Gallantry to feare him that can cast both body and soul into hell, and put you in mind of that, which perhaps you have not considered, that you are not Atheists enough to stand out those terrors when they begin to come close up to you, in a death-bed-clap of thunder; *Caine* that was the first of this Order was not able to bear that neare approach, *he went out from the presence of the Lord*: and the Rabbins have a phansie of *Absalom*, that when he was hang'd by his haire in the midst of his rebellion, he durst not cut it, because he saw hell below him, but chose to die rather then adventure to fall into that place of horreur, that his attached conscience had prepared for him; They are, believe it, such unreformed Atheisticall hights as these, that have made it so indifferent a choice, Whether the kingdome be destroyed, or no; whether it be peopled with Satyrs, or with wilder men, become all desert, or all Bedlam.

E This heaviest judgment that ever fell upon a Nation, extream misery, and extream fury, is, I confesse, a most direfull sight, but withall, a more inauspicious prognostick, a sound of a Trumpet to that last more fatall Day, with an *Arise* thou dementate sinner and come to judgment; When all our most bloody sufferings and more bloody sins got together into one *Akeldama* or *Tophet*, shall prove but an adumbration of that heavier future doom, after which we shall

doe that to some purpose, which we doe now but like beginners, by way of essay, *curse God and die*, suffer and blaspheme, blaspheme and suffer forever. A

But then secondly, this doctrine of *justice*, and *continence*, and *judgement to come*, is most necessary, as to awake the courtly Governour *Felix*, so in the next place, to convert the unbelieving heathen *Felix*.

Will you see the first principles of the doctrine of Christ, when they are to be infused into such an one, or as the Originall hath it, *ἀφορ ἀρχῆς τῆ Χριστοῦ*, Heb. 6. 1. the doctrine of the beginning of Christ, the lawes of the *μυστήριον*, or initiation of a heathen Convert, the elements of his Catechisme, they are in that place, Heb. 6. 2. 1. *Repentance from dead works*. And 2. *Faith towards God*. 3. *Resurrection*. And 4. *Eternall judgment*: and believe me for him that thus comes unto God out of his animal heathen unregenerate life, τὰ ἀναγκαῖα συντάγμα, the Catalogue of the *necessariū credenda*, is not over large, he must believe that God is, and that he is a rewarder, Heb. 11. 6. this, and it seems no more but this, is the *minimum quod sit*, the summe of the faith without which 'tis impossible to please him: and therefore perhaps it was that *Ammianus Marcellinus* expresses his wonder, that *Constantinus* should call so many Councils, whereas before Christian Religion was *res simplicissima*, a plaine Religion without contentions or intricacies, and *Epiphanius* of the primitive times, that *ἐκκλησία & ἐκκλησία*, divided the Church into its true and erroneous members, *Impiety* the only Heretick, good life the orthodox professour. B C

Next the *acknowledgment* of the one God, and his eternall Son the crucified *Messias* of the world, and the Holy Ghost, those one and three Authors of our Religion, into which we are baptized (and those few other branches of that faith) the *judgement to come*, and the practice of Christian vertues in the elevated Christian pitch is the prime, if not only necessary. And though there be more to be known, fit to exercise his industry, or his curiosity, that hath treasured up these fundamentals in an honest heart, yet sure not to serve his carnall mind, to purge his spleen, to provoke his choler, to break communions, to dilapidate that peace, that charity, that Christ beyond all other inheritances bequeathed to his disciples. Let us but joyne in that unity of spirit in those things which we all know to be Articles of Faith, and the precise conscientious practice of what we cannot chuse but know to be branches of our duty, and I shall never lead you into any confounding depths or mazes, divert you one minute by a walk in the gallery from that more Christian employment and task in the workhouse: And that will be the improvement of the second particular. D E

Lastly, as the *Felix* was guilty of those sins which those vertues did reproach to him.

This

A This *Felix* is to be met with in our books presented to us on a double view of *Tacitus* and *Josephus*; *Tacitus* renders him an *Eques Romanus*, that *Claudius* had sent Procurator of *Judaea*, to manage it for a time, and saith, he did it *per omnem savitiam & libidinem*, in the most cruel arbitrary manner; and then see the difference of an Apostolick Preacher, from *Tertullian* the Rhetor, the one at his humble address and acknowledgment of the obligations that the whole Nation had received from this most excellent *Felix*, ver. 2. But Saint *Paul* in a pricking close discourse, of justice, and (upon neglect of it) judgment to come.

B *Josephus* he looks nearer into his actions, and finds him a tyrannical usurper of another mans wife, *Drusilla* seduced to his bed from her husband *Azys* the King of the *Emesseni*. And then the Sermon of the faith on *Christ* presently lets loose at this adulterous couple; and so you have the seasonableness of the *dei israelitas* too, of chastity to the unchaste *Felix*, and of judgment to come on such wasting sins.

This will certainly teach the Preacher, the combatant of the Lord, the *repulsus aduersus*, the regular manner of his duelling with sin, not the *alica Nestor*, wounding the empty air, lashing those sins or sinners, that are out of reach of his stripes, but the closer, nearer encounter, the directing his blows at those crimes that are present to him, most culpable and visible in his Auditory; and thus grasping with the *Goliath* of *Gath*, the tallest Philistine in the company.

There is a wide distance betwixt reproaching of present, and absent sinners, the same that betwixt reproof, and backbiting, the boldness and courage of a champion, and the detractions and whippers of a villain; the first, is an indication of spirit; the second, of gall; the first, that a man dares attempt the loving, and saving of his brother, when he shall endanger being cursed and hated for it, sacrifice your opinion to your health, your kindness to your souls.

D The second, is a character of a Solicitor feed on none but Satans errand, an Orator to set you a railing, but not a trembling, one that can write Satyrs on condition they shall do you no good; incense, but not reforme, that if it shall be possible for hell to lose by his Sermon, will never preach more; The one meaneth to transform his Auditory into Converts and Saints, the other into Broylers and Devils; the one hath all the charity, the other all the mean malice and treachery in his design.

E And having such a copy before our eyes, suppose a man should divert a little to transcribe it, and in stead of prudence, and tempering, and reviling of those that are out of our reach, reason a while of one branch of justice, yea, and of the faith of *Christ*, in which 'tis possible we may some of us be concern'd; and enquire, Whether there be not a piece of Turkish Divinity stole out of their Alchoran into our Creed; that of *Prosperrum & felix scelus virtus* vocatur,

A *vocatur*, whether the great laws of Vertue and Vice be not by some *Politiici*, taken out of the *Ephemerides*, nothing decreed honest but what we can prognosticate succesful, the [*victa Casoni*] the liking that cause which the heavens do not smile on, is a piece of Philosophical fullness, which we have not yet learn'd of Christ; What is this, but as Saint Bernard complains in his time, that those images had the most hearty adorations performed to them, which had most of the gold and gems about them; the God obliged to the Image, and the Image to the dress for all the Votaries it met with; Have the Romanists marks of the Church so convinc'd us, that we must presently forsake a Saviour, because we see him in danger of cruci-
B fying, tear our Gospels, and run out with horreur, as soon as we come to the 26. of *Mat.* *The multitude with swords and staves for to take him?* Was the Cause of God worth the charge and pains of killing men formerly, and is it not worth the patience and constancy of suffering now? Is there any condition in the world so hugely desirable, as that of suffering for or with Christ? *ἰδοὺ μακάριοι οἱ τὸς ἁγίων*, [*Behold, we count them happy that suffer*] was Gospel in Saint James his dayes, *ch. 5. 11.* (the *μακάριοι* denotes the state of the *οἱ ἁγίοι*, the dead Saints in their countrey of Vision, as you know Saint Steven at the minute of his sufferings *saw the glory of God,* and *Jesus sitting*) the state of suffering is a state of blis, I may adde, a superiour degree of a glorified state, a more then *ἰεραρχία*, a dignity above that Orbe that the Angels move in; For, they for want of Bodies are deprived of the honour of suffering, all that they aspire to, is but to be our Seconds, our Assistants in this combate; onely Christ and we have the enclosure of that vast preferment. And if there be any need to heighten it yet further, is there any prize more worthy that masculine valour, then that venerable sacred name *Jerusalem the mother of us all*, that brought us forth unto Christ, be-
D got us to all our hope of blis, and now, for no other crime but that, is a struggling under the pangs and agonies of a bitter combate with the ingratfull'st children under Heaven; the Church of *England*, I mean, which whosoever hath learning and temper enough to understand, knows to be the brightest image of primitive purity, the most perfect conjuncture of the most *ancient* and most *holy* Faith that for these twelve hundred years any man ever had the honour of defending, or suffering for. And should the provocations of an ungracious people, the not valuing or not walking worthy of the treasures here reserv'd, the rude continued iniquities of our holy things, tempt God to deliver it up, as he did once his Ark to the Philistines,
E his Christ to the Pharisees and the Souldiers, the zeal of the one, and the fury of the other; yet sure this would not be the confuting of what now I say, 'twould not, I must hope, be an argument of Gods renouncing that Ark, and that Christ, which he did not thus deliver. The Turks having conquer'd and torn out of the Christians hands

- A hands the places of the Birth and passion of Christ, did after this way of Logick inferre that God had judg'd the cause for *Mahomet* against Christ; and *Trajan* could ask the primitive Martyr *Ignatius*, *Et nos non tibi videmur desipere*. &c. Have not we as much of God in us as you, who prosper by the help of our deities against our enemies? Let me perloine or borrow this heathen piece out of your hands, and I shall be able to give you an antienter piece in exchange for it, a thorough Christian resolution of abiding by God, of approving our selves to Heaven, and to our own breasts, whatsoever it costs us, of venturing the *Ermins* fate (the very Hunters hand, rather then fowle her body) the *parsi, & mori posse*, the passive as well as the active courage, which will beare us up through all difficulties, bring us dayes of refreshment here, or else provide us anthemes in the midst of flames, a paradise of comfort here, and of joyes hereafter: and let this serve for the exemplifying the point in hand, the fittesse of our Apostles discourse to *Felix's* state.
- B

I might doe it again by telling you of the dreadfull majesty that dwells in this house, the designation of it to be a *house of Prayer* to all people, a place of *crying mightily to the Lord* at such times as these: should I let loose a whole hour on this theme in this place, 'twould be but too perfect a parallel of *Saint Pauls* discourse of *chastity* before *Felix*, which in any reason ought to set many of my Auditors a *trembling*, but it seems we have not yet sufferings enough to doe so: and there is one particular behind that will rescue you from this uneasy subject, the *manner* of *Saint Pauls* handling this theme, by way of *reasoning*. And when he reasoned, &c.

C

The importance of this reasoning I shall but name to you, which I conceive to be, 1. The proposing to a very Heathens consideration, the equity and reasonablenesse that there should be a *judgement* to come to recompence the unjust and incontinent person. And 2. the charging home to each sinners heart, the extream unreasonable-ness, that for so poor advantages as either of those sins bring in to any man, he should think fit to venture that dismall payment in another world.

D

And now my Brethren, to conclude this *reasoning*, and your task of patience together, when you are likely to have so little excuse in perishing; so no colour of reason for so wild an option, of chusing death in the error of your wayes, when you must be so out of countenance when you come to that place of darknesse, so unable to give an account to any fiend that meets you, why you should cast away all the treasures in the world for that so sad a purchase, and act that really which the Rabbins feign of the Child *Moses*, prefer the coale of fire before the ingot of gold, chop it into your mouths and so singe your tongue, not to make you flammer with him, but howle with *Dives* for ever after, and not get one drop to quench the

E

the tip of that tongue, which is so sadly tormented in those flames ; A
 when, I say, you are likely to come so excuselesse to your torments,
 so unpitied, and so scorned, so without all honour in your sufferings,
 as having but your petitions granted you, advanced to your venge-
 ance as to your preferment, *optantibus ipsis*, whilst Heaven was
 look'd on as a troublesome impertinent suiter, and you would not
 be happy, only because you would not ; O remember then the Dis-
 ciples farewell, when they gave over the Jewes, and turn'd to the
 Gentiles, *Behold you despisers, and wonder, and perish* ; But before you
 doe so, if it be possible give one vitall spring, and if but for *Pythago-*
ras's [*αἰγιόχο σαυλῶν*] for the reverence, (if not the charity) for the B
 honour and awe you owe to your own soules, if not to save them,
 yet to save your credits in the world, to manifest that you are not
 such abject fools, retract your choice, call back the hostages you
 have given to Satan, and set out on a more rationall, more justifiable
 voyage. You have heard of the rich Spaniard that had put all his
 estate into jewels, how he was ready to run mad with the phansie of
 thinking what a condition he should be in, if all men next morning
 should awake wise, that he should become not only the arrantest
 Begger, but the most ridiculous Foole. And beleeve it, that last C
 Trumpe when it begins to sound, will have the faculty thus to make
 all men wise, to disabuse, and inspire the whole world with a *new*
sense : Those that are in the flames before you, will reproach your
 madnesse, count you but Bedlams to come thither ; Poor *Dives*, if
 he had but a Messenger, would long since have sent you a hideous
 report and admonition, that what ever it cost you, you should not
 venture comming to that place of torments ; O let Saint *Pauls* rea-
 soning doe it to us here, that we make not such piteous bargains,
 pay not so sad a price for so pure a nothing. Let us be wise now,
 that we may be happy eternally ; which wisdome the onely way to
 that happinesse God of his infinite mercy grant us all : to whom, &c. D

The



The blessing influence of CHRIST'S
Resurrection.

The IX. Sermon,

Preached at Easter, in S. Maries in Oxon,

A. D. 1644.

Acts 3. 26.

*God having raised up his son Jesus, sent him to bless
you, in turning away every one of you from his
iniquities.*



Were but a cold unequall oblation to so blessed,
so glorious a festivity, to entertaine you with
the story of the Day, to fetch out *the napkin*
and *the grave-cloths*, to give you that now for
newes, that every *seventh day* for sixteen hun-
dred yeares hath so constantly preach'd unto
you. 'Tis true indeed what *Aristotle* observes
in his *metaphysics*, that *the every-day wonders are*
E *the greatest*, the perfectest miracles those that by their commonesse
have lost all their veneration; he speaks it of a *circle*, which is of all
things most common, and yet of all things most strange, made up
of all contraries, and so the mother of all prodigies in art, of all the
engines and *machines* in the world. And the same might be resolved
of this yearly, this weekly revolution, the greatest, but common *festi-*
vall

will in the Christians Calendar, βασιλικά ημέρα, the queen-day, as Saint Chrysost. calls it, I, and that *Queen* all glorious within, a many saving miracles inclosed in it, and yet this *Queen* of most familiar condescendings, is content to be our every weeks prospect, and after all this as glorious still as ever, no gluts, no satieties in such beholdings.

But supposing this, I must yet tell you, one pretious gemme there is in this jewell, one part of the great businesse of this day, which is not so commonly taken notice of, and that is the *bleſſing* saving office of the day to us, the benigne aspect, the speciall influence of the rising of Christ on the poor Sinners soul, the use, the benefit of the Resurrection; and to discover this unto you, let me with confidence assure you, there is not a *veine* in this whole mine, a *beame* in this whole treasure of light, a plume of those healing wings of the Sun of righteousness, a Text in this whole Book of God, able to stand you in more stead, then this close of Saint Peters Sermon: That our justification is more dependent on his resurrection, then his death it self, is sometimes clearly affirmed by Saint Paul, he was delivered up for our offences, and raised again for our justification, Rom. 4. 25. It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen again, Rom. 8. 34. and so for salvation it self. And being made perfect, he became the Author of eternall salvation, Heb. 5. 9. τελωθης, being consummate and crown'd, (as τελωσις ἀθάτου, is the crowning of Martyrs) or τελωθης, being consecrated to his great Melchisedech-priestly office (as the context enforceth, and τελωθης in the Septuagint imports) in either sense a denotation of the resurrection of Christ peculiarly; and in this capacity considered, he became the αἰλι-οὐλνεις, the Author of our salvation. But for all this compacted together, and the distinct explication of the manner how all this is wrought by Christ's resurrection, this is a felicity reserved, the peculiar prerogative of this Text, brought out now and prepared for you, if you can but have patience till you see it open'd. God having raised up his son Jesus, sent him to bleſſe, &c.

In these words one fundamentall difficulty there is, the clearing of which will be the first part of my task, and ground-work of my future discourse; and that is to enquire what is meant by sending Christ to bleſſe, which when we have open'd, there will remain but two particulars behind, The time of this sending, and the interpretation of this bleſſing; The time of this sending after his resurrection, God having raised up sent him. The interpretation of this bleſſing, or wherein it consists, In turning every one, &c.

I begin with the first of these, To cleare the fundamentall difficulty, or explain what is meant by sending to bleſſe.

All sorts of Arts and Sciences have their τεχνολογία, their peculiar

- A cu'iar phrases and words of art, which cannot be interpreted fully but by the criticall observing their importance among those Artists. Casaubon, I remember, observes it among the Deipnosophists, that they had their *ἐπιουλία τεχνολογήματα*, that none but *Athenians* can interpret to us: and certainly the Book of God and Christ that *spake as never man spake*, must not be denied this privilege; Among the many that might be refer'd to this head, two here we are fall'n on together, the matter of our present enquiry, *sending and blessing*. The word *שלח* to *send*, and the Greek parallel to it, if we look it in common *Dictionaries*, and in many places of the *Scripture*
- B it self, is a word of most vulgar obvious notion, but if you will ask the *Scripture-Criticke*, you shall find in it sometimes a rich, weighty, pretious importance, To *designe*, or *destine*, to *install*, or *consecrate*, to *give commission* for some great office, [*How shall they preach unless they be sent?*] and a hundred the like. Thus we heare of the *sending* of *Kings*, *Judges*, *Prophets*, but especially of our *spirituall Rulers*, under the *Gospel*: No other title assign'd them, but that of *משלח* or *Miscallot*, the *missi*, the *sent* or the *Messengers* of Christ, (the more shame for those that contemn this *mission*, lay violent hands on that *sacred function*, the meanest and lowest of the people, (to make one
- C parallel more betwixt *Jeroboams* Kingdome, and ours) those *παρασκευαματα*, in *Ignatius* phrase, *brasse Coines* of their own impressing, so contrary to the royal prerogative of heaven, *ἱλασθησάντων*, in *Saint Peters* agonisticall stile, that run without any *watch-word* of Gods to *start* them; yea, and run like *Abimaaz*, out-run all others that were *truly sent*) The defect in our tongue for the expressing of this, is a little repair'd by the use of the word *Sent*, and so read it thus, *God having raised up his son Jesus, gave him commission to blisse us*, you will somewhat discern and remember the importance of this first phrase.
- D And so againe, *ברך* to *bless*, and the *ευλογειν*, in the Text, so fully answerable to it, though it be a vulgar stile in all Authors, yet a propriety it hath in this place, and in some others of *Scripture*, noting the Office of a *Priest* to whom it peculiarly belongs to *pronounce*, and *pray for blessings*, i. e. in this eminent sence, to *bless others*.
- E For there being two sorts of *Priests* in the *Pentateuch*, or if you will, two acts of the same Divine function, the one of *blessing*, the other of *sacrificing*, the one observable in the *Fathers* of every Family, in *Gen.* (who therefore use solemnly to *bless their children*) and after the enlarging of *Families* into *Kingdoms*, belonging to *Kings*, and eminently and signally notified in *Melchisedeck*, *Gen.* 14. 19. The other more conspicuous in *Aaron*, and his Successours in the *Jewish Priesthood*: Both these are most eminently remarkable in our Christ, the one in his *death*, the other ever since his *resurrection*. The *sacrificing* part most clearly a shadow of that one great oblation

on the Altar of the Cross for us, and in spite of Socinus such a Priest A
 once was Christ, though but once in spite of the Papists. Once,
 when he offer'd that one pretious oblation of himself, the same per-
 son both Priest, and Sacrifice; and but once, no longer Priest thus, then
 he was thus a sacrificing; this is his *μεγάλος ιερωτής*, or *μεγάλος υιός*,
Heb. 7. 23. a Priesthood not suffer'd to continue, the same minute de-
 termin'd his mortal Life and mortal Priesthood, buried the Aaronical
 rites and the Priest together. But for the Melchisedech priesthood,
 that of blessing in my Text, that of intercession, powerful interces-
 sion, i. e. giving of grace sufficient to turn us; this is the Office that
 now still belongs unto Christ, the peculiar grand Office, to which B
 that notion of *Χεὶρς* (to which Christ's durable unction) belongs, by
 which he was *τελειωθήσεται εἰς ἀείον*, consecrate for evermore, *Heb. 7.*
ult. parallel to that so frequent style of his, *A Priest for ever after the*
order of Melchisedech; not that Melchisedech was a Priest for ever, and
 Christ like him in that, but that Christ was to continue for ever such
 a Priest as Melchisedech in *Gen.* was, or that his Aaronical Priesthood
 had an end, one sacrifice, and no more; but his other Melchisedech-
 priesthood was to last for ever, which you will more discern if you
 proceed to the second particular, the date of this sending, the time of
 his instalment into this Priesthood, after his resurrection: God having C
 raised up, sent, &c.

That the resurrection install'd Christ to his eternal Priestly office,
 (or to that part of it which was to endure for ever) is a truth that no-
 thing but inadvertence hath made men question; There's nothing
 more frequently insinuated in the Scripture; were not my Text de-
 monstrative enough, first [raised up] and then thus [sent] or in-
 stall'd, the 5. and 7. to the *Heb.* would more then prove it: so in that
 fundamental grand prophesie, to which all that is said there, refers,
 that in the 110. *Psal.* the Priesthood of Christ is usher'd in with a D
 [Sit thou at my right hand] ver. 1. ruling in the midst of enemies, ver. 2.
 the day of his power, ver. 3. all these certain evidences of his resurrec-
 tion, and then, and not till then, ver. 4. [the Lord hath sworn, &c. thou
 art a Priest for ever:] a mortal dying determinable Priest he was be-
 fore in his death, but now after his resurrection from that death, a
 Priest for ever. Once more, *Heb. 7. 15.* perhaps there may be some
 Emphasis in the [*αἰσάται, αἰσέθεται*] there ariseth another Priest, or
 he ariseth another, an Aaronical Priest in his death, but *ἕτερος ἱερεὺς*,
 a Melchisedech- (i. e. another kind of) Priest in his resurrection. Adde
 to this that the Melchisedech Priest must be like the type, a King as
 well as a Priest, (which Christ as Man was not till after his resur- E
 rection) and so that other famous type of our Jesus, *Zach. 6. 13.*
Josua the son of Josedeck the high-priest, he shall be a Priest upon the
throne, and the counsel of peace (that grand consultation of reconciling
 Sinners to God) shall be betwixt them both, in the union of that Scep-
 tre and that Ephod, that Mitre and that Crown, the *Χεὶρς βασιλέως, &c*
ἱερέως.

A *ισχυος*, the *Regal* and *Sacerdotal* Office of *Christ*; and as one, so the other, both dated alike from after the *resurrection*; *ἡ ἀνάστασις*, the thing that by this accumulation of Scripture-testimonies, it was necessary to demonstrate. For the clearing of which truth, and reconciling or preventing all difficulties about it, please you to take it in these few Propositions.

1. That the *Crucifixion* of *Christ* was a *Sacrifice* truly propitiatory and satisfactory for the sins of the whole world, (and there's nothing further from this Text or our present Explication of it, then to derogate from the legality, the amplitude, extent, or precious value of this sacrifice.)

B Yea and 2. that *Christ* himself thus willingly offering, delivering up himself for us, may in this be said a *Priest*, or to have exercised in his death a grand act of *Priesthood*.

But then 3. this is an act of *Aaronical Priesthood*, which *Christ* was never to exercise again, having done it once, *Heb.* 7. 27. and so far distant from his *eternal Priesthood*. Or, to speak more clearly, an act of *Christ* this, as of a *second Adam*, a common person, order'd by the wisdom of God to *bear the chastisement of our peace*, the *Scape-goat* to carry all our sins on his head into the *wilderness*, into a land not inhabited, *Deut.* 16. 22. the *ἀδὸν* in our Creed, to which he went; and so though it were typified by all the sacrifices of the *Priests*, and though in it that whole body of rites were determin'd, (no more *Aaronical Priests* seasonable after this one sacrifice) yet still this is no part of the *eternal regal Melchisedech-priesthood*, that of *powerful intercession*, that of *blessing us* in the Text; for though the death of *Christ* tend mightily toward the *blessing of us*, though there were a wonderful act of *intercession* on the Cross, [*Father forgive them*] yet that *powerful intercession*, that for *grace* to make us capable of mercy, that *blessing* in this Text, the power of *conferring what he prays for*, this 'twas to which the *resurrection* install'd him.

D 4. If all this will not satisfy, why then one way of clearing this truth farther, I shall be able to allow you, that the death of *Christ* consider'd as a sacrifice, may under that notion pass not for an act of a *Priest in facto esse*, but for a ceremony of his inauguration *in fieri*; thus in the 8. of *Leviti*. at the consecrating of *Aaron* and his sons, you shall find sacrifices used, the *Ram*, the *Ram of consecration*, *ver.* 22. and apporportion'd to that, this *Lamb of God*, that by dying taketh away the sinnes of the world, may passe for a *Lamb of consecration*, the true criticall importance of the *παύσαι διὰ πᾶσιν ἡμῶν*, *Heb.* 2. 10. that the Captain of our salvation was to be consecrated by sufferings.

E This death of his that looks so like an act of *Aaronical-Priesthood* is the preparative rite of consecrating him to that great eternal Priesthood after the order of *Melchisedech*, and this preparative most absolutely necessary both in respect of *Christ* and us, of *Christ* who was to drink of the brook of the way before his head should be lifted up,

humbled to death, *Sac. Phil. 2.* wherefore God hath also highly exalted him, for that suffering crown'd him; Yea, and in respect of us too, *Heb. 2. 9.* who were to be ransom'd by his death, before we could be bless'd by his resurrection, deliver'd from the captivity of *Hell*, before capable of that grace which must help us to heaven, which seems to me to be the descant of that plain song, *Heb. 2. 17, 18.* Wherefore in all things it behoved him to be made like unto his brethren, i. e. as the 18. verse explains it, to suffer being tempted, to undergo the infirmities and mortality of our flesh, that he might be a merciful and faithful high Priest, &c. his infirmities and effusion of his blood are not this Priesthood of it self, but the qualifying of the second person in the Trinity, to become a high Priest, and that a merciful and faithful one, merciful to pardon slips, and faithful to uphold from falling, and so a Priest such as it is most for our interest to have. And so once more the dreame is out that *Artemidorus* mentions of one, he dream'd he was crucified, and the consequent was, *ἱερὸς ἀνέλεος*, he was taken up to be a Priest of *Diospolis*; And by the way, let me tell my Clergy Brethren, if that shall prove the consequent of our Priesthood, which was the presage of *Christ's*, the pains, the contumelies, yea and death of that Cross, what is this but a blessed lot, that hath brought us so near our *Christ*, and a means to consecrate us too to our *Basileus ἱερευμα*, to be Kings and Priests for ever in Heaven.

I have thus far labour'd to clear this doctrine, calculated the time of *Christ's* enstallment to his eternal Priesthood, and found it exactly the same with the *era* here in this Text, not till after the resurrection, to which I shall only adde one finall grand proof of all, which will summe up all that hath been hitherto said, That parting speech of *Christ's*, *Mat. ult.* [All power is given unto me both in heaven and earth,] that you know was after the resurrection, and so from thence that power was dated; and that commission of blessing, that here we speak of; The act of his eternal Priesthood is his intercession, that his powerful intercession, that his giving of that grace which he intercedes for, that the blessing in this Text; and so the commission of blessing was given him not till after the resurrection. And believe it, though it look all this while like a rough saplesse speculation, there is yet somewhat in it, that may prove very useful and ordainable to practice, a hint if not a means of removing one of the harmfull'st scandals, and impediments of good life, that is to be met with. We are Christians all, and by that claim *ῥελάσιον αἰς ζωὴν αἰώνιον*, on rank, and on march toward eternal life, and yet many of us live like so many *Mahometans* or *Chinai*-infidels, quite out of all form of obedience to the commands of *Christ*, we do not reverence him so much as to pretend toward serving him, not advance so far as but to be hypocrites in that matter, live in all the sensuality and vileness in the world, and yet live confidently, resolve we have done what is required of us by *Christ*, can justify our state for such as God

- A God is pleased with; And if we be called to account, the anchor of all this unreasonable false *hope* of ours, is most constantly this, that *Christ* our Priest hath propitiated for us, we fly to our *City of refuge* till our Priest be dead, and then we are quit by proclamation; out of the reach of the avenger of blood. 'Tis the death of *Christ* we depend on to do all our task for us, his priestly, not regal office, we are resolved to be beholding to; In that we have *Christ* the Sacrificer, *Christ* the Reconciler, *Christ* the Satisfier, and these are *Christs* enough to keep us safe, without the aid of *Christ* the King, that *Judaical* unedifying notion of a reigning *Messias*, and then *quis separabit?*
- B what sin, what devils, what legion, what *act*, what *habitus*, what *custom*, what *indulgence* in sin, i. e. what *Tophet*, what *Hell* shall be able to separate us from the love, the favour, the heaven of God?

- He that hath *Christ* the Priest hath all; he that believes in the sufferings, hath *Christ* the Priest, though not the King; hath the faith, though not the works, i. e. the righteousness, though not the *Heathenish morality*; the Protestant, Orthodox part, though not the Popery, the *Antichristianism* of a Christian, and so is but the richer for that want, hath the greater portion in the sufferings of *Christ*, by the abundance of those sins he suffered for; the more of the Priest is ours, by how much the less of the King is discernible in us. Having driven our *unchristian* lives to this principle, this solemn conceit of ours, that the priestly office of *Christ* (to which if rightly understood we owe all our salvation) is nothing but the death of that *Christ*, methinks 'twere now possible to convince the secure *Fiduciary* of the error and sophistry of his former way, to rob him of his beloved cheat. Now that we have prov'd so clear, that *Christ* commenc'd his eternal Priesthood (that on which all our blessedness depends) from the *anacisac*, not till after his resurrection. For Tell me, O thou whom my soul loveth, and mourneth, and bleedeth for in secret, thou carnal confident, that hast wearied thy self in the greatness of thy way, thy profane wild-goose chase of sin, and yet hast not said there is no hope, thou that wilt profane and be saved too, riot and be saved too, reconcile faction, rebellion, sacrilege, oppression, oaths, carnality, all the unchristian practices in the world, (the confutation of the whole Gospel) with salvation; Tell me, I say, what *Christ* it is, thou wilt be tried, or saved by; by *Christ* the King? I am confident thou wert never so impudent to venture thy rebellions to that cognizance: Well, it is *Christ* the Priest thou so dependest on; and why *Christ* the Priest? Why? because he hath sacrificed himself for thee.
- E Now let me tell thee, 1. That some have guesst shrewdly, that though *Christ* died for all the sinners and sins in the world, yet his sufferings being but finite in duration, though infinite in respect of the person of the sufferer, will not prove a *λυτρωσις*, a proportionable ransom for thy sins; I mean, the impenitent sinners sins, in duration infinite, being, as they are, undetermin'd, uncut off by repentance.

Thou must *returne, reforme, confess* and *forsake*, or else thou hast out-sinn'd the very *sufferings* of Christ, out-spent that vast *ransome*, out-damn'd *salvation* it self: that may be a conviction *ad hominem* perhaps, and therefore I mention'd it in the first place. But then, 2. Thou art, it seemes, all this while mistaken in thy *Priest*, thou art, it seemes, all for the *Aaronicall*, and hast not yet thought of the *Melchisedech-priest*; thou art all for the *sacrificer*, and never dream'st of the *blesser*. Thou layest all thy weight on the *Crosse* of Christ, and art ready to presse it down to hell with thee, with *leaning* onely, but not *crucifying* one lust on it; never thinkest of being *risen* with Christ, the condition so indispensably necessary to give us claim to the benefit of his *death*, and so in effect thou leavest Christ in the *grave*, and thy self in that mournfull case of the despairing Disciples, *speraveramus, we had hoped*, but never look'st after a *resurrection*. 'Twas Saint Pauls saying, [*If in this life onely we have hope in Christ, we were of all men most miserable*] I suppose it is in this I fe only, not of us, but of Christ on this earth, for it is brought to prove Christ's *resurrection* there, and it followes immediately, *but now is Christ raised*, 1 Cor. 15. 20. and if that be the sense of the *ζωὴ ταύτης* there, the [*this life of Christ*] contains also his *death* under it, for both those together it is, that must make up the opposit to the *resurrection*. And then I shall enlarge the Apostles words, though not sense, *If in the earthly life and death of Christ we had hope onely, a sad life, and a contumelious death*, if there were no such thing as a *resurrection* to help blesse us, *we were of all men the most miserable*; hadst thou no other *Priest*, but the *Sacrificer*, the mortall finite *Aaronicall-Priest*, nothing but the *ransome* of Christ's *death* (which, though it be never so high a price, is yet finally unavailable to many for whom it was paid, he *bought* them that are damn'd for *denying* him, 2 Pet. 2. 1. the wilfull sinner treads under foot the Son of God, *profanes the blood of the covenant by which he is sanctified*, Heb. 10. 29. and so there's destruction enough still behind for the impenitent wretch after all that Christ hath *suffer'd* for thee) what formes of *ejulation* and *lamentation* were enough for thee, *Alas my Brother! ah Lord! or ah his glory!* what mourning or wailing were thy portion? Tell me, wilt thou be content to leave thy *Father* before he hath *blesed* thee? *Jacob* would not doe so with the *Angel*, but would wrestle his thigh out of joynt, rather then thus part with him, and even the *profane Esau* will run and weep bitterly for it, and then art thou more nice and tender then that *smooth Jacob*, wretchlesse then that *profane Esau*, if thou content'st thy self onely to have brought Christ to the *grave*, that state of *curse*, and never look'st out for the *blesing* provided for thee in the *resurrection*: Mistake me not, I would not drive you from this *Crosse* of Christ, discourage you from that most necessary *act of faith*, the apprehending the crucified *Saviour*; No, if my lot had fallen on a *Good-friday*, I would have

- A have spent my whole hour on that one theme, and *known nothing among you but Jesus Christ and him crucified*: Onely my desire is, that you will not allow one *act* of faith to turn Projector, to get all the custome from the rest, that you will permit *Christ* to live in you, as well as to die for you, to *blesse* as well as to *satisfie*, to *rise again* for your justification, as well as to be delivered up for your offences, that you will attend him at *Galilee* as well as at *Golgotha*, think of the *triumphant* as well as the *crucified Saviour*, the *Melchisedech* as well as the *mortall Aaron-Priest*. And not onely to think of his *rising*, I must tell you, but count of a work, a mighty important necessary work, that of *turning*, in this Text, to be wrought on us, and in us by that *resurrection* now, after the pardon impetrated by his *passion*; I say not onely to think of and believe him *risen*, the Devill hath as much of that thought, as frequent repeated acts of that *belief* as you, and there is not such *magick* in that *faith*, or phansie, as to beare you to Heaven by *meditating* on his journey thither, to *elevate* you, by *gazing* on his *ascension*. No, that *faith* must be in our hearts too, that principle of action, and *practice*, they must open to him as the *Tulip* to the rising Sun, or as the *everlasting dores* to that *King of glory*, give him an alacrious hospitable reception, as the friend to the friend, as the diseased to the Physician, deliver themselves up most willing Patients to all his *blissing* warming influences, to all his *medicinable* saving methods, that he may sanctifie, and reforme, *blesse* and turn, *live and reigne in our hearts by faith*, and prove a *Shiloh* in the Criticks notion of the word, from *לשון* *fortunatus est*, the work of the Lord, for which he raised him, thrive and prosper in his hands. We must rise with *Christ* as well as die with him, doe as the *bodies of the Saints that slept*, Mat. 28. 53. *arise and come out of our graves of sinne, go into the holy City and appeare to many*. Our *resurgere* must be attended with an *ire*, (an *ire* of obedience, *Go, and he goeth*; an *ire* of motion too, an active stirring vitall life, not sit onely or creep, but go and walk, and run the way of Gods commandements) and then 2. we must have a terme for that motion, a matter for that obedience, an *ubi* for that *ire*, and that [*civitatem sanctam*,] 1. the City, and then the *holy*, the life of the man, the Citizen, the Common-wealths man, *risen* with *Christ*, in every of these capacities, and then the *sanctam*; a superaddition of all *sanctity*, of all that's *Christian*, and in all these notions we must *ire*, and *praire*, go before as a *παρὰ*, and so do that great act of charity, attract others after us by exemplary lightesome actions, *apparere multis*, conduct the stray multitude to heaven. That this is the benefit of Christs resurrection, and that there is no faith, or belief in this article to be counted of, but that is thus improv'd, thus evidenced, is the speciall thing that I meant to perswade you from these words, which I shall endeavour to doe by reserving the remainder of the time
- B necessary work, that of turning, in this Text, to be wrought on us, and in us by that resurrection now, after the pardon impetrated by his passion; I say not onely to think of and believe him risen, the Devill hath as much of that thought, as frequent repeated acts of that belief as you, and there is not such magick in that faith, or phansie, as to beare you to Heaven by meditating on his journey thither, to elevate you, by gazing on his ascension. No, that faith must be in our hearts too, that principle of action, and practice, they must open to him as the Tulip to the rising Sun, or as the everlasting dores to that King of glory, give him an alacrious hospitable reception, as the friend to the friend, as the diseased to the Physician, deliver themselves up most willing Patients to all his blissing warming influences, to all his medicinable saving methods, that he may sanctifie, and reforme, blesse and turn, live and reigne in our hearts by faith, and prove a Shiloh in the Criticks notion of the word, from לשון fortunatus est, the work of the Lord, for which he raised him, thrive and prosper in his hands. We must rise with Christ as well as die with him, doe as the bodies of the Saints that slept, Mat. 28. 53. arise and come out of our graves of sinne, go into the holy City and appeare to many. Our resurgere must be attended with an ire, (an ire of obedience, Go, and he goeth; an ire of motion too, an active stirring vitall life, not sit onely or creep, but go and walk, and run the way of Gods commandements) and then 2. we must have a terme for that motion, a matter for that obedience, an ubi for that ire, and that [civitatem sanctam,] 1. the City, and then the holy, the life of the man, the Citizen, the Common-wealths man, risen with Christ, in every of these capacities, and then the sanctam; a superaddition of all sanctity, of all that's Christian, and in all these notions we must ire, and praire, go before as a παρὰ, and so do that great act of charity, attract others after us by exemplary lightesome actions, apparere multis, conduct the stray multitude to heaven. That this is the benefit of Christs resurrection, and that there is no faith, or belief in this article to be counted of, but that is thus improv'd, thus evidenced, is the speciall thing that I meant to perswade you from these words, which I shall endeavour to doe by reserving the remainder of the time
- C
- D
- E

time for the third and last particular, *the interpretation of this Priestly office of Christ, to which the resurrection install'd him, or wherein this blessing consists, In turning, &c.* A

For the equall dealing with which I conceive my self obliged to shew you these three things:

1. What is meant by *turning away every one from his iniquities.*

2. What the *dependence* is betwixt *this* and the *resurrection of Christ.*

3. How this *turning* is an interpretation of *bleſsing*, *God having raised up his son Jesus, sent him to bleſs us, in turning, &c.*

For the first, every syllable will be a hint of direction for this matter, 1. *Turne*] that one syllable is the best description of the great saving grace of *repentance*, *μετάνοια* in *Athanasius's* phrase, the *inverting*, the *transposing*, or the turning of the soul, and lesse then that will not prove sufficient, *humbling*, and *confessing*, and *grieving*, and *hating* will not serve the *turne*, these are but *initiall* preparatives to that *last hand*, but dull lines, but liveless monagrams, which that vitall pencil in this Text, that of *turning* must fill up; The want of this one accomplishment is the ruining of all, makes that vast *Chasm*, as wide as that betwixt *Dives* and *Abrahams* *boſome*; the sorrowing, confessing, self-hating, (if unreformed) sinner may fry in *Hell*, when none but the *returning Prodigall* can find admission to *Heaven*; and that for the [*turning*.] The manner of which will be worth the observing also, the word [*immersion*] here is common to *Christ* and *us*, but in a different power and sense, he by way of *efficiency*, we of *non-resistance*, *active* in *Christ*, and but *neutral* in *us*, he *to turn* us, and then we *to turne*, *not to resist* that power of his grace, *not to go on*, when he *turnes*: So in other phraſes of Scripture, he *to draw*, and then we *to run after him*; God *to work* in *us both to will and to doe*, and then we *to work out our own salvation*; he *to knock*, and we *to open*; he *to rouse the sleeper*, and we *to awake*, and *rise from the dead*; we *to obey his grace*, but his grace most necessary thus *to turne* us: or yet more plainly, *Christ* to use all the means of *turning* us, that can belong to *God*, dealing with *reasonable* creatures, and such as he means *to crowne*, or *punish*; his call, his promise, his threats, his grace, *preventing*, *exciting*, *assisting*, in a word, all but *violence*, and *coaction* (which is destructive of all judgement to come) and we *not-to-resist*, to *grieve*, to *quench* those *bleſsing* methods, *to turn* when he will have us *turn*. Then [*every one of you*] the extent of that grace, consequent to that *resurrection*, He is gone up on high, hath led captivity captive, and gave gifts unto men, men indefinitely there, and all flesh in the other prophesie (*I will poure out my spirit on all flesh*) and here *every one of you*, i. e. primarily *every one of you Jewes*, [*unto you first*] in the beginning of the Verse, but then from them diffusively to all others; The *ouries* & *χδεις*, *Tit. 2. 11.* hath appeared unto all men, *καὶ πᾶσι*, &c. taking them 'all into the schoole of

- A of discipline, teaching them to live soberly, and justly, and piously in this world; and againe [every one] this turning is indispensably necessary, and therefore to every self flatterer, *O be not deceived*, &c. and bring forth fruit, &c. and think not to say within your selves, *We have Abraham*, &c. There is no dispensation for *Abrahams Children*, for the elect, for men of such and such persuasions, no speciall priviledge for Favourites, no Posterne gate, or back-staires for some choice *privado's*, all their prerogative is the *quæritur*, earlier grace, or more grace, and consequently so much the more obligation, but then except you repent, and return, you shall all perish. 3. [From his iniquities]
- B Iniquities, first, and then [his] Iniquities; not the *capitalis*, every legall breach, or declination; the resurrection, and grace of Christ will not thus returne us to a Paradise on earth, will not thus sublime us quite out of our fraile sinner-state, till our mortality be swallowed up with life, but the *corneia*, villanies and wickednesses of the carnall man, the wasting *acts*, and noisome habits of an unsanctified life, from these Christ died and rose, that he might turn us. There is not a more noxious mistake, a more fatall piece of Stoicism amongst Christians, then not to observe the different degrees and elevations of sin, one of the first, another of the second magnitude,
- C one *ignis fatuus* or false star differing from another in dishonour, though not in glory, some spots that are spots of sons, that by a general repentance, without particular victory over them, by an habitual resolution to amend all that is amisse, without actual getting out of these frailties, are capable of Gods mercy in Christ, reconcileable with a regenerate estate, such are our *adversities*, our weaknesses, ignorances, and the like; and some that are not the spots of sons, they which doe them, shall not without actual reformation, and victory, and forsaking, enter, or inherit the kingdom of God, after all that Christ hath done, and suffered for them; such our deliberate *acts*, and habits against light, against grace, the *corneia*, in the Text; and
- D let me tell you, the not-pondering these differences, not observing the graines, and scruples of sin, how farre the *adversities*, extend, and when they are overgrown into *corneia*, is the ground (that I say no more) of a deal of desperate profanenesse; We cannot keep from all sin, and therefore count it lost labour to endeavour to abstain from any; having demonstrated our selves men by the *adversities*, we make no scruple to evidence our selves Devils too by the *corneia*; the desperation of perfect sinlesnesse makes us secure in all villenies; and being engaged in weakness, we advance to madness; either hope to be
- E saved with our greatest sins, or feare to be damned for our least; and having resolv'd it impossible to doe all, resolve securely to doe none; our infirmities may damn us, and our rebellions can doe no more; our prayers, our almes have sin in them, and our murders and sacriledges can be but sinful: and so if the Devil or our interests will take the pains to sollicite it, the deadliest sin shall passe for as *innocent* a creature,

ture, is tame, a *single* Serpent, as the fairest *Christian* vertue, and all this upon the not observing the weight of the *novelty* here, which Christ rose from the grave on purpose to turn us from, and from which whosoever is not turned, shall never rise unto life. Adde unto this the [*αὐτῶν*] the [*ἡ*] iniquities, as it refers to the author of them, and this is the bill of challenge and claim to those accused possessions of ours, nothing is so truly, so peculiarly ours, as our *sins*, and of those, as our *novelties*; Our frailties, our lapses, our ignorances, the diseases, and infelicities of our nature, which may insensibly fall from us, *vix ea nostra voco*; but our *wasting*, wilful acts, and indulg'd habits, those great *Vultures* and *Tygres* of the soul, they are most perfectly our own, the natural'st brats, and truest progeny, that ever came from our loins, nor *Ζῆς*, nor *Μῶις*, nor *Ἰσχυς*, in *Agamemnon's* phrase, nor *God*, nor *Fate*, nor *Friend*, are any way chargeable with them: The first were *blasphemy*, the second *Stoicism*; and folly to boot, the third a *bearing false witness* against the devil himself, robbing him of his great fundamental title of *διαβολῶν*, *Calumniator*, and proving those that thus charge him the greatest Devils of the twaine, and all this, is but one part of the [*αὐτῶν*] here, the [*ἡ*] &c. as it refers to the Author. And [*αὐτῶν*] again, the [*ἡ*] as it is a note of eminence, his peculiar, prime, reigning sins, that all others, like the *ἰσχυρῶν*, or communalty are faine to be subject to, sometimes a monarch-dictator-single-sin, a [*the plague in his own heart*] a principality of ambition, of pride, of lust, of covetousness, that all others at their distance administer unto; sometimes an optimacy of a few, all prime coequal in their power, and sometimes a democracy, or popular state, a whole *Egypt* full of locusts in one breast, a *Gad*, a troop or shoal of sins, all leading us captive to their shambles; and thus our *Sovereign sins*, as different as our tempers, and every one the [*αὐτῶν*] here every man from his iniquities. The summe of this first prospect is briefly this, *The turning every one from his iniquities*, wherein Christs blessing us consists, is his giving of grace sufficient to work an universal, sincere, impartial, thorough-change of every sinner, from all his reigning, wilful sins; The sincerity, though not perfection of the new creature; And the dependence betwixt this and the resurrection of Christ, is the second, or next enquiry.

The resurrection of Christ in the Scripture-stile signifies not alwayes the act of rising from the dead, but the consequent state after that rising, by the same proportion that *καὶ ἡνείκα*, the new creation, and the being regenerate or born of God, signifie the state of Sonship, and not the act of begetting only; So that in brief, the *ἀνάστασις* here, the raising up of Jesus, signifies the new state, to which Christ was inaugurate at his resurrection, and contains under it all the severals, of ascension, of sitting at the right hand of power, of the mission of the Holy Ghost, and his powerful intercession for us in Heaven

ever

A ever since, and to the end of the world; And this is the notion of the *resurrection* of Christ, which is the bleſſer, which hath that influence on our *turning*, 'twill not be amiſſe to ſhew you *how*.

And here I ſhall not mention that morall influence of his reſurrection upon ours; by the example of his powerfull raiſing out of the grave, to *preach* to us the neceſſity of our ſhaking off the *grave-cloths*, that cadaverous, chil, noyſome eſtate of ſin, & *οὐνογενὲς τὸ ξενὸν*, to riſe again with him; This is the *bleſſing* in the Text; but this the *example* of Chriſt might preach long enough to dead ſoules, before it would be hearkned unto, although the truth is, the ancient Church by their ſetting apart theſe Holy-dayes for the *baptizing* of all that were baptized, and the whole ſpace betwixt this and *Pentecoſt*, and every *Dominical* in the yeare, for the geſture of *ſtanding* in all their ſervices, that no man might come neer the earth, at the time that *Chriſt roſe* from it, did certainly deſire to enforce this morall on us, that our ſouls might now *turne*, and be *bleſſed*, riſe and be conformed to the image of Chriſts reſurrection; Bleſſed Lord! that it might be thus *exemplary* to us at this time. But to omit this, the ſpeciall particulars wherein the *reſurrection* of Chriſt, as our *bleſſer*, hath its influence on our turning, are briefly theſe three:

1. The beſtowing on us ſome part of that *Spirit*, by which *Chriſt* was raiſed out of the grave. Conſider, *Rom. 8. v. 11.* and 'tis all that I ſhall ſay to you of that firſt particular. If the *Spirit* of him that raiſed up Chriſt from the dead dwell in you, he that raiſed up Chriſt ſhall alſo quicken your mortal bodies by his *Spirit* that dwelleth in you, that *Spirit* of power by which Chriſt was raiſed out of the grave, is the very efficient of our *turning*, our new birth, the Author of our preſent *bleſſedneſſe*, and the pledge of our future immortality; God having raiſed his Son by his *Spirit*, anointed him with that *Spirit* to work the like miracles daily on our ſoules, in *bleſſing*, in *turning* every one, &c. and that is the firſt thing.

2. *Chriſts reſurrection* hath a hand in *bleſſing*, in *turning* from iniquity, in reſpect to that ſolemn miſſion of the *Holy Ghoſt* promiſed before, and performed immediately after his *aſcenſion*. This not *perſon*, I meane, but *office* of the *Holy Ghoſt*, in ſerling a *Paſtorage* in the Church, and to it the conſequent power, and neceſſity of *preaching*, *adminiſtring Sacraments*, *governing*, *cenſuring*, all which were the effects of the *Holy Ghoſts* deſcending, and the direct interpretation of the *λάβετε τὸ πνεῦμα*, then, and ever ſince then. To which if you pleaſe to adde the promiſe of the annexion of the *Spirit*, and the inviſible grace of God to the orderly uſe of theſe, ſo farre, that the *preaching of the Goſpel* (not onely that manner of preaching among us, that hath gotten the monopoly of all the ſer-
vice)

vice of God into its Patent, the onely thing that many of us pay all our devotion to, but any other way of making known the Gospel of Christ the doctrine of the second Covenant) is call'd διακονία πνεύματος, 2 Cor. 3. 8. the administration, or means of dispensing the Spirit to us, and the Sacrament κοινωνία αἵματος, the communication of the blood of Christ, yea and the censures, no carnall, weak, blunt weapons of our warfare, 2 Cor. 10. 4. but mighty through God, &c. you have then a second energy of his resurrection toward our turning, so great, that he that holds out against this method of power and grace, and will not turne nor understand after all this, shall never be capable of any other means of blessing, of working that great work for him: and so you see the second ground of dependence, between the resurrection, and blessing, or turning. O that it might work its design upon us, that to day we would heare the voice, that cries so loud to us out of heaven, the last perhaps numerically, I am sure the last in specie or kind, the last artifice, this of the Word, and Sacraments, that is ever to be hoped for to this end, to blasse us, to turne us every one from our, &c.

3. The Resurrection hath to doe in blessing, and turning, in respect of Christs Intercession, that prime act of his Melchisedech-priesthood, his powerfull intercession, i. e. in effect, conferring of grace on us; thus Rom 8. 34. where that weighty business of justifying is laid more on the Resurrection, then Death of Christ, (It is Christ that dyed, yea rather that is risen againe.) 'Tis thus enlarged in the next words, who is even at the right hand of God, who also maketh intercession for us; his intercession, powerfull intercession at the right hand of God, (a consequent of Gods raising up his Son Jesus) hath a main influence on turning first, and then justifying the ungodly: and so Heb. 7. 25. Wherefore he is able to save them to the uttermost, σώζουσιν εἰς τὸ πάντας, to save them for good and all, deliver them from all kind of assailants, from sin, from themselves, from wrath, from hell, though not absolutely all, yet those that come unto God by him, those that turne when he will have them turne, seeing he ever liveth to make intercession for them. Will you see this more clearly? Why then thus. There are three degrees of grace, preventing, exciting, assisting: the first for conversion, the second for sanctifying, the third for perseverance. And two acts of turning, being already premised, for the beginning of that blessing work, 1. By the power of that Spirit that raised Jesus from the dead; Then 2. By the descent of the holy Ghost; (the first as the seed sowne, the second as the raine and Sun-shine to bring it up) there is yet a third required for the eareing and hardning of the corne, that of Gods giving increase, for the consummating this weighty affaire, for the confirming and establishing those that are initially blest and turned into a kind of Angelicall state of perseverance: And to this it is that Christs continuall intercession belongs, for that is peculiarly for Disciples, for those that are Beleevers,

- A vers, Christians already, that they may be *preserved* and kept in that state, (as for Saint Peter in the time of shock, of tempest, when Satan is at his [*expetivit*]) that if we be permitted to be tempted, yet our *faith may not fail*, Luke 22. 32. Another copy of this *intercession* you have John 17. the whole Chapter is a prescript form of it, a platforme of what he now daily performs in heaven. Look in the 11. verse, *Holy Father, keep through thine own name, own power, those whom thou hast given me*, those that are beleivers already: and in the 15. *I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one*; not for immunity from temptations, for an impeccable state, but for a sufficiency of grace to keep, to sustaine them in time of temptation, *that they may be able to stand*. So that this Intercession of Christ, is apportion'd and adequate to the *μεγαλοττοις*, *proficients*, those that are Beleivers already, Disciples, (or others to come that shall be such, and when they are pray'd for, are considered under that notion, as tis cleare ver. 20. *Neither pray I for these alone, but for them also that shall beleeve on me through their word*) a direct notation, who they are, that this daily *intercession* for *keeping*, for *perseverance* belongs to, the beleivers, faithful disciples, and none others, *I pray for them, I pray not for the world*, ver. 9. Other prayers he can allow for the world, the veryest incarnate devils in it, the very crucifyers, *Father forgive them*; but this prayer for *perseverance*, for *keeping*, is onely for the [*them*] the beleivers there: The impenitent unbeliever cannot have his portion in that, unlesse he would have Christ pray to damne him irreversibly, to keep him in his *impenitence*, so *seale him up unto the day of perdition*: You see from hence by way of result or corollary, what tis that our *perseverance* in the faith and favour of God is imputable to, not any fatall contrivance for some speciall confidents, that their sinnes shall not be able to separate them, not any such *ἀπλότης*, as Marcus his Scholars in Irenaeus pretended to, that by it they were *φύσιν πνευματικοί*, *naturally spiritual*, that all the debaucheries in the world could no more vitiate them, then the *Sun-beams* are profan'd by the *dunghill* which they shine on, or the *gold* by the sluttery it may be mixt with, that by the *shield of the mother of heaven*, what ever they did, they were *ἀόρατοι τῷ κριτῇ*, *invisible to the Judge*. No such comforts and hopes as these, of *perseverance* in sinne, and favour with God at once, of making good our union with God, when we are in the gall of bitterness, of being justified, when we are not sanctified; that *magical spell*, that fastens us in a circle, (and then what ever we doe there, the devill cannot approach us) is the very *hope of the hypocrite* in Job, and that hope as hypocriticall as himself, *perisheth*, and *vanisheth*, when he hath most rest to set upon it, *Ναὺς ἐν ἁλὶ καὶ πλῆρες*, saith Aristotle, the *debauch's young man can entertaine himselfe with such daring contrageous hopes as these*, *γῆρας δὲ θανάτου*, but *old age and death-beds* are not of so good assurance.

assurance. There is but one principle, I say, of our *perseverance* to be depended on, that of *Christs daily intercession* for the true humble disciple, that his *faith may not faile*, and that *Intercession* an act of power in Christ, to give what he thus prays for, *All power is given unto me*, and so in effect, a doing, and giving what ever is required on Gods part to the working of this blessed work upon our soules, a concurrence, an actuall donation of minurely assistance to them that humbly wait and beg for it, and that secondly receive it, and make use of it when tis given. That double condition is indispensably required on our parts, to the obtaining of this grace, as you may see it in the *Habenti dabitur*, the parable of the talent : and Heb. 7. 25. *He is able to save them that come unto God by him, seeing he ever liveth to make intercession for them* : the ability to save and deliver out of the tempters hand, to give *perseverance*, is explained by his continuall intercession, but that onely to those that come unto God by him, the pious disciple, and true Christian, the worshipper of God that doth his will, that 1. begs, and then doth not resist, and grieve that Spirit of his, (as Heb. 5. 9. he is *author of salvation*, to whom : to all those that obey him) he is [*able to save them*] as if Christ were not able to save any others, to give any other *perseverance*, (as he could not doe miracles in his own country, because of their unbelief.) The truth is, his decree and oath hath manicled him, not to work such miracles of *mercies*, prodigies of *perseverance* for the profane impenitent, the either spirituall or carnall presumptuer. You see now the dependence betwixt the *ἀνασῃας*, on one side, and the *ἐκαστὸν & ἀποσῃας*, on t'other, the *rising* on one side, and the *blessing* and *turning* on t'other : I proceed to my last particular, that the *turning* is but a periphrasis of *blessing*, *To blese us in turning*, &c.

And I would it were in my power in stead of demonstrating to your braine, to preach this home to your affections, to perswade you, and convince you of this great truth, the belief of which your *felicity* here, and *eternity* hereafter so much depends on ; could you but acknowledge the *ἔτι*, that there is any such thing as *blessedness* in a regenerate life, discern this *mystery of godlinesse*, the present joyous estate, that lies folded up in the *new creature*, 'tis impossible you should be any longer in love with perishing. There may be perhaps some *smooth, pleasam* parts in sinne that the beast about you may *delight* in, some entertainment for that carnall brute ; but what a poore acquisition is that *delight*, to tempt thee out of *blessedness*, to rob thee of such inestimable treasures ? A piteous exchange this, make the best of it : but when that *momentary* joy is not to be had neither, when there is so little, so nothing even of transitory *carnall pleasure* in it, then *Returne*, O *Shunamite*, *returne*, let not the *Prodigall* out-wit thee, out-thrive thee, rise up in judgment against thee, and condemn thee ; He after the exhausting

not

A not onely of his *patrimony*, but of his *fl-ſh*, a creſt-fall'n degenerous Prodigall, a kind of *Lycanthropos Nebuchadnezzar*, (but in worſe company) driven from *men* to *ſwine*, which of all other creatures are unfitteſt to preach *returning* (their *ocular nerves*, ſaith *Plutarch*, are ſo placed, that they can never come to ſee Heaven, till they are laid upon their *backs*) yet even (this gueſt of *ſwine*) Prodigall can at laſt think fit to *return* to his *Father*; O let this Prodigall turn *Preacher*, (as ſuch ſometimes when they have run out of all, are wont to doe) I ſhall give him the Text, on which I ſhall be confident he will be very rhetoricall: *Returne unto thy reſt O my ſoule.*

B Again conſider the *re*, *what bleſſedneſſe is*, and that may poſſibly work upon you; Other excellencies there are, that may ſet you out in the eyes of men, generoſity, obligingneſſe, wiſdome, learning, courage, &c. and every of theſe can be thought fit to be ſome ſober mans Idol. And yet the utmoſt that can belong to theſe, is to be *praiſe-worthy*: And then what proportion is there betwixt all theſe, and one ſuch heroick excellency, of which the Philoſopher can ſay, *praiſe* is too poore a reward for them, we count them *bleſſed*.

C O then if *there be any conſolation in Chriſt*, *any vertue*, *any praiſe*, if any ſo noble a quality as ambition be left in you, if any ſpark of that Veſtal flame, any aspiring to that which will ennoble and ſublime your natures, any deſigne on *bleſſedneſſe*, behold and remember the *turning* in this Text; nay if you are but ſo wel-natured as to wiſh a poor piteous accuſed *kingdome* out of the jawes of ſo many hels, and capable of ſome *returne* toward *bleſſedneſſe* againe, *fulfill you my joy*. Away with thoſe objections and prejudices we have to repentance, that 'tis a ragged, thorny, galling way, a dull, melancholy, joyleſſe ſtate, what ever you can miſſe, what ever quarrel in it, 'twill be abundantly repair'd and ſatiſfied in this one of *bleſſedneſſe*; ſend me all the torments and miſeries of this malicious Age, the inventions of wit, and cruelty, all the diſeaſes, that the Heathens feare had deified, and in the miſt of theſe a preſent, inſtant *bleſſedneſſe*, and I ſhall certainly deſie them all; give me *bleſſedneſſe* upon the wrack, upon the wheel, and if you will ſuppoſe it poſſible in *hell* it ſelf, and I will never aſke Father *Abrahams* favour or allay to thoſe flames, I ſhall not doubt but to *enjoy* that any thing, that hath *bleſſedneſſe* in it. The very *Heathens*, ſaith Saint *Auſtine*, had a great deſign upon one treaſure that they found they had loſt, uſed all means they could think would contribute toward the recovery of it; and in that queſt went at laſt, ſaith he, and gave their ſoules to the Devil, to get *purity* for thoſe ſoules.

E 'Twere then but reaſon that you would give your *ſoules* unto *God*, to purchaſe it, that you would ſet a *turning*, a *purifying*, when the ſame *compendium* renders you *pure*, and *bleſſ* together, when the

being happier then you were before, is all that you pay to be so A
for ever.

I have tired you with *preaching* that, that would have been more
seasonable to have *prayed for you*, that God, having, as on this day,
raised up his Son Jesus, will vouchsafe to send him into every of our
hearts, to *blisse us*, to *bless* this accursed, miserable Kingdome, this
shaking, palse Church, this broken State, this unhappy Nation, this
every poore sinner soule, by *turning all, and every one from his ini-*
quities, by giving us all, that onely matter of our peace, and sere-
nity here, and pledge of our eternal *felicity* hereafter; Which God
of his infinite mercy grant us all, for *his Son Jesus* sake whom he hath B
thus *raised*. To whom with the *Father*, and the *Holy Ghost* be ascri-
bed, as our only tribute, the *honour*, &c.

Gods



God's Complaint against Revolters.

The X. Sermon,

Prepared at *Carisbrook-Castle*, but not Preach'd.

Isaiah 1. 5.

*Why should you be stricken any more? you will revolt
more and more.*



IT is a heavy complaint of Gods, and though
expres'd without much noise, yet in a deep
melting hearty passion, not onely in the *verse*
next before my Text, with *heaven and earth*
call'd to be witnesses of the complaint, but
with a little varying of the expression, every
where else, throughout the *Prophets*, that
Israel doth not know, Gods people doth not confi-

der. All the arts of discipline and pedagogie had been used to teach
them *knowledge*, and *consideration*, i. e. to bring them to a sight, and
sense of their estate, Lectures, warnings, chidings, blowes, shaking,
and rousing, and hazening them, if it were possible, to awake them
out of that lethargick, sonslesse condition. The whole people used
like that *proud King of Babylon*, driven from men, set to live and con-
verse with the beasts of the field, (such were the *Chaldeans*, whither
they were carried captive) if so be, as it fared with *him*, so it might
possibly succeed with *them*, the Field be a more gainfull School then
the Palace had been, that by that means at least, they might *lift up*
their

their eyes to heaven, and their understanding return to them, Dan. 4. A
 Turn'd from Men into Beasts, that that stranger *Metamorphosis* might
 be wrought on them, a transformation from *men* into *men*, from ig-
 norant *brutish*, into prudent considering men, nay delivered up even
 unto Satan by way of discipline, that Satan might teach them sense ;
 The plagues of *Egypt*, of *Sodom*, of Hell let loose upon them, to
 try whether like the rubbing and the smarting of the *Fishes gall*, it
 might restore these blind *Tobias* to their eyes and souls again. To
 work the same work, if it be possible, upon us, is, I professe, my
 business, and onely errand at this time ; There hath been a great
 deale of paines taken by God to this purpose, doctrine and disci- B
 pline, instructions and corrections, and all utterly cast away upon us
 hitherto, the whole head sick, and the whole heart faint, in the words
 next after my Text, which you must not understand, as ordinarily
 men doe, of the sins of that people, that those were the wounds, and
 bruises, and putrefied sores, (give me leave to tell you, that is a mi-
 stake for want of considering the context) but of judgments, heavy
 judgments, diseases, piteous diseases, both on head and heart, Epi-
 lepsy, wracking pains in the head, the whole Kingdome may
 complain in the language of the *Shunamites Child*, O my head, my
 head ! nay, in the Prophets, the crowne is fallen from our head, the C
 crowne of our head torne and fall'n from our head, and the heart in
 terrible fainting fits, every foot ready to overcome ; From the
 sole of the foot to the crowne of the head, from one extreame part of
 the Nation to another, nothing but distresse or oppression, suffer-
 ing, or acting direfull Tragedies, misery or impiety, (the latter
 the more farall symptome, the greater distresse of the two)
 and yet no man layeth it to heart, England will not know, will not
 consider.

The truth is, the deformities which are in our selves, we are such
 partiall self-parasites, that there is no seeing in a direct line, no D
 coming to that prospect, but by reflection, shall we therefore bring
 the *Elephant* to the water, and there shew him and amaze him with
 the sight and ugliness of his *proboscis* ? the state of the Jewes is that
 water, where we may see the image of this present Kingdome most
 perfectly delineated in every limb and feature, its prosperity, its pride,
 its warnings, its provocations, its captivities, its contumelious using
 of the Prophets, scorning the Messengers from God that came to
 reprieve them, at length its farall presages, the deadly feuds, *ζηλοταί*
& σικάνται, Zelots and Brothers of the sword, plowing it up to be E
 sow'd with salt and brimstone, and all this chargeable culture and
 discipline cast away upon them utterly, mortifying (in stead of sins
 and impieties) nothing but the reliicks of piety, and civility and inge-
 nuous nature ; a strange pestilentiall feaver, seising upon their very
 spirits and soules ; and now nothing but a *Roman Eagle*, or a Hell,
 a *Titus*, or a fiend left behind to work any reformation on them.

Thus

A Thus all Gods thunderbolts being exhausted, his methods of discipline pozed, and nonplus'd, and frustrated, there is nothing behind but calling in and retracting those rods, the no longer *vouchsafing* those thunderbolts, a newes that perhaps you would be glad to heare of, a respite of punishments, but that the most ominous direfull of all others, the most formidable of all Gods denouncings, the last and worst kind of *desertion*; *Why should you be* (not embraced and dandled, but) scourged and *smitten any more*? *You will revolt more, and more.*

B These words will afford you these four fields of plain and useful meditation:

1. *Gods custom of striking sinners, and encreasing stripes on them, in order to their reformation.*
2. *The prime proper seasons for such striking: 1. In case of revolt. 2. In case of revolting more.*
3. *The one onely case in which striking becomes uncharitable, when the more and the more God smites, the more and the more the sinner revolts.*
4. *And lastly, the pittiful estate of the sinner when he comes to this, when in this case God removes smiting, for though it be an act of mercy in God, yet 'tis that which bodes very ill, 'tis an indication of the most desperate estate of the Patient. Why should you be stricken any more?*

C

I begin first with the First, (which lies not so visible and distinguishable in the Text, but is the foundation, that is supposed under it, and on which all that is visible is superstructed) and that is *Gods pious and charitable design in smiting sinners, and encreasing stripes on them*; though now on more prudential considerations, they shall not be any more *smitten*.

D

If my children forsake my Law, &c. I will visit their offences with the rod, and their sins with scourges, saith God by the Psalmist. God hath his visits for *distempered children*, not onely like that of Saint Pauls, in the *spirit of meekness*, but also *in pater, with the rod*: and if that single engine of discipline will not do it, there are sharper and more behind, the *flagella*, or *scourges*, in the Plural. And this by the way of *prudent medicinal process*, of solemn deliberate dispensation, according to rules of *Art*: You will presently discern it, if you but look into the *nature*, and *causes*, and *process* of the *disease*: I shall give you but one way of judging of these, by remembering you, that all sin is founded in *bono jucundo*, in the *pleasing*, or *delighting* of the carnal faculty: *Every man is tempted, when he is drawn away of his own lust and enticed*, when his carnal pleasurable faculty *ἐξελκεται*, draws him out of his rode of piety, by an amiable pleasurable lure or bait: Of this kind, if you will look into the retail, you shall find every sin in the world to be, some *law of the members*, some dictate of the flesh, which is all for sensitive pleasure, a *warring*, a *contending*,

E

ing, arguing, and pleading before the will against the adversary law *of the mind*, against the dictates of honest, or vertuous, of the rational, or christian, which is a pretending and *contending* on the other side. Three representations there were of the *apple* in the first sin, and every of those under this notion of *pleasure*: The woman saw, 1. *That 'twas good for food, pleasurable to the taste*: 2. *A desire* (as 'tis in the *Heb.*) which we render again, *pleasant to the eyes*: And 3. that *'twas to be desired to make one wise, i. e.* according to the same *Heb.* notion, *pleasurable* in this, that it would make them know more then they did before, a kind of satisfaction, and so pleasure to the understanding, (as you know *knowledge*, though it be but of trifles and news, is a most *pleasurable* thing.) And, so generally every sin is begotten after the image and likeness of that first; the *pleasures* of *lust*, the *pleasures* of *revenge*, (that huge high *Epicurism*) the *pleasures* of *pride*, (the greatest that *Aristotle*, or the Author *ὁ ἀόμωτος* conceived that the old Heathen gods could pretend to in their recesses, their not vouchsafing to see or hear any thing, but by *Perspectives* and *Oracousticks*) or again, the *pleasures* of *heresie*, of *schism*, which he that is guilty of, saith the *Apostle*, *is he not carnal?* the *pleasures* of *singularity*, and being head of a *Faction*, they say, the hugest *sensuality*, and voluptuousness, the most bewitching ravishment of any: And even *covetousness*, and *ambition*, the sins which seem to be particularly fastened on two other notions of the forbidden fruit, the *profit* and *honour*, the wealth and greatness, the baits of the *world*, and not of the *flesh*, (and may have *smittings* of *God* proportion'd to them, on our *estates*, and *honours*, as well as on our *flesh*) yet, I say, even these would certainly never be able to work upon us, if there were not a notion of *pleasure* in them: and therefore one of them is call'd the *lust of the eye*, and the worldly pomp, and greatness, the object 'of the other, (as that in *Moses*, of the *honour of being called the son of Pharaohs daughter*) is distinctly styled the *pleasures of sin*, in the plural, *Heb. 11. 25*. And indeed the matter is clear and demonstrable, there being but two contrary faculties about us, the *rational*, and the *carnal* principle, the inward and the outward man, as every vertuous and christian thought and action is a *συναισθησις τοῦ νόμου τοῦ θεοῦ*, *Rom. 7. 22*. a *complacency* and delight of the upper nobler spiritual faculty in the law of God, the object apportion'd to that, so is every sin that is ever committed, a *συναισθησις τοῦ νόμου τοῦ μέλους*, a *complacency*, or conjunction in liking, a being *pleased with the law of the members*, a chusing of that which may be most agreeable and proportionable to the designs of the *flesh*, *i. e.* most *desireable* and *pleasurable* to that.

Having given you the character of the *disease*, the distinct nature of *sin*, the propriety of the *distemper*, that some either true or false sensual pleasure, something that is really delectable to the *flesh*, or that either by a false glass of *passion*, or *custom*, or else by an imper-

fect

- A *fect half light*, appears to be *pleasurable*, is the foundation and matter of every sin, (never any revolts from God, but when we hope to enjoy our selves better in some other company, some revenue or income of *ἀπλάουσας*, or joy to the flesh expected, and aim'd at in every extravagance or out-lying) you cannot now chuse but acknowledge the propriety of the Physick, which we have here before us, the usefulness of the *strokes*, or *smittings* for this recovery. 'When a man is in the pursuit of a meer pleasurable object, which he confesses to value for nothing else, but that it is *sweet to taste*, could he but discern or espy the whole *sweetness* and *pleasurableness* of it secretly let
- B out, or spilt upon the ground, or evaporate before his eyes, or but a scourge held over his head, or a vial of gall or wormwood imbibed, that for every dram of *pleasure* shall give him a terrible proportion of *bitterness* at the present, or instant pain and smart: 'tis not imaginable that any man in his senses should advance one step further in this pursuit; the more *sensual* and *carnal* man he is, the more he must abhor such marches as these, which are so treacherous and malicious to the very *flesh*; he that can satisfy himself with the empty name of *sin*, though it taste never so *soure* or loathsome, that will not in this case *compromise* and compound with innocence, take purity or
- C Christs terms, rather then venture on present racks and torments, had need be a sublime, aerial, *spiritual* sinner indeed, like *Lucifer* himself, who we know, is all Spirit, he must have nothing left of *sense* or *flesh* about him; Were but the thousandth part of that Hell which expects the indulgent sinner in another world, mixt in the very cup of his *pleasurabest sin* here, the least *present whip* instead of all those *future scorpions*, it would be almost impossible for the most magnanimous sinner to venture so deep for that empty *honour*, the bare *opinion*, or *phantie* or *credit* of having assaulted and rebelled against Heaven, and gain'd nothing by it, to pay so dear for that
- D *which is not bread*, hath nothing of substance or satisfaction in it; And therefore this is the design of *Gods rod*, his *smittings*, his punishments, to give us a little of that Hell before hand, (which our *infidel* senses apprehend nothing of, as long as 'tis *future*) to help us to some disrelish to sin at the present, to give us some part of its portion, (of the *odiousness* and *bitterness* of it) in the very *mouth*, that we may not have any joy in chewing, or swallowing down so abhorred a mixture, which hath such a certain arrear of horror, and bitterness in the *Stomach*, to rain down some fire and brimstone into our throats, whensoever we are gaping after that forbidden Tree; thus to discourage,
- E if not to allay our hydropick thirst, to incumber and trash us in our violent furious marches, to pluck off the wheels of our *Egyptian chariots*, that they may *drive more heavily*, that finding the most pleasurable sin such a sad *γαλυκύπικρον*, a compost of more *bitter* then *sweet* at the very *instant*, we should never be such blind obedient Voraries of Satan, never so perfectly renounce and deny our selves, our own ease,

ease, our own all kind of interests and advantages, never be such profest enemies and tyrants against our own flesh, as to go on in such chargeable wayes of sin, when we see and feel so sadly, how without and before the certain cures of a chill'd old age, by this charitable anticipation of Gods smiting hand, *the dayes are come upon sin*, that we can truly say *that we have no pleasure in it*. And so you see the grounds of this medicinal method, the *charity and piety of Gods design in smiting*, my first observable; I proceed briefly to the *prime proper seasons of this charity, this smiting*, 1, *In case of revolt*, 2. *Of revolting more*, my second particular.

Gods first season of punishing is instantly upon *revolt*, at the first breaking off, or *aversion*, or departure from God; And sure be that is not suffer'd by God to enjoy one easie or comfortable hour in sin, that is presently call'd to discipline, taught what a *jealous God* he hath provoked, that is rouzed and awaked at the first nod, watch'd over by the most vigilant Monitor, (that he cannot move out of his posture of *piety*, but presently God in heaven is a calling out to him to reduce him to his *rank* again) cannot chuse but acknowledge himself a prime part of Gods *care and solicitude*. The first day of going out into the field, as in Gods, so in Satans service, is generally a *nice* and a *critical* day; according to the successes or discouragements we meet with then, we have more or less mind to the trade for ever after; should but our beginnings of *revolt* from God, our first treacherous intentions against him prove lucky, and smooth, and prosperous, 'twere easie and prone (and not at all improbable) for us to glide insensibly into all rebellions and impieties, to swear tealty to Satan, that hath entertain'd us so hospitably, and suddenly to engage so deep under his colours, that there would be no retiring with *honour*, no returning to God without being infamous, without undergoing the brand of *Apostates* from Satan, of a kind of *Fædisfragi, Covenant-breakers* and *Desertors*; Our repentance would go for the more scandalous thing, our reduction to our allegiance to Heaven, would be the forfeiting of a *trust*, and within a while appear the more illfavour'd, *reprochful revolt* of the two; Whereas if we meet with some checks and discouragements betimes, some rouzing brushes at the first entrance into the service, 'tis possible we may discern our error, especially if it were the *flesh* that helped to seduce us, if the hope of *advantage* that brought us into it, *Because the wicked goes unpunished, therefore the heart of man is wholly set to do evil*, saith *Solomon*, and therefore that God may not be thought to desert them presently at the first revolt, to deliver up that *heart of theirs* to that *hell upon earth* upon this first single provocation, God is concern'd in *faithfulness* to cause them to be troubled, not to lead them into this temptation, to profane continuance in sin; but to give them this *grace*, this *gift* of punishment, to reduce and recall them presently, as soon as they are revolted, to let *Satan* or his *instruments* loose,

A loose, to *disease* and *awake* this *drowzy servant* of his, who therefore to such purposes though he be cast out of heaven, from being Gods menial servant, is still *ἰσχυρὸς θεῷ*, Gods officer, and minister, retains so much of his old angelical title, of being a *ministering spirit*, and that, if we be not wanting to our selves, to the greatest advantage of our souls, *οὐκ ἐκδοσόμενοι*, not *οὐκ ἐχθροί*, a piece of edifying, not sanguinary discipline. And let me tell you my opinion, that for that which is called *punitive justice*, severity or revenge on sin, that part of the *Magistrates office* among men to be *ὑποτάσσας οὐκ ἐκδιδόντας*, an avenger for wrath, were it not in meer necessary charity to them that are punished, or to them that are warned by others punishment, there were no reason for any man to inflict it upon another, 'twere wholly to be left to Gods tribunal.

From this hint two things I desire to commend to my Auditory, by way of Application.

1. The care that they are to have, to take special notice of every the softest degree of *smiting* that ever befalls them in their lives; be it *sickness*, or a *miscarriage*, a thousand to one it is an application of Gods to some special distemper of thine, to some degree of *revolt* from him: This I will not say is perpetually true, because I know there be other uses of *smittings*, for the exercise of many Christian vertues, (which would rust and sully and come to little, and so Christ lose all the glory and renown, and we all the reward of them, if we had not such occasions to exercise them) but I say the odds is so great, when the rod of God comes, that it comes for some such *revolt* of thine, that certainly it is thy duty, so far to distrust thine own excellencies, as to doubt that it comes not to thee meerly as to an *athleta*, or combatant, or perfect Christian, *οὐκ ἐκδοσόμενοι*, by way of trial onely, but as to one guilty of some kind of revolt, and so *ἐκδοσόμενοι*, for punishment and reformation: And though I cannot be confident it is so, yet believe me, thou hast so much reason to suspect thy self, that it will be worth thy pains to examine, upon every *stroke* on thy body, thy estate, nay on thy reputation, every *curfing* of a *Shimei*, every approach, or terrour, *brandishing* the rod, or sword against thee, that 'tis some present sin of thine, some degree of instant *revolt* that hath brought this stroke upon thee. *Εἰ τις ἰσχυρὸς*, saith Saint James, If any man be sick, &c. The whole Text supposeth it strongly probable, that he that is thus visited hath committed some act of *revolt* either of greater or lesser moment, either against God, or his brother, to which that *sickness* hath some relation; and there is a notable place, *Ecclus. 18. 21.* *Humble thy self before thou be sick, and in the time of sins shew repentance*, supposing the time of sins to be the forerunner of sickness, and he that would but thus examine himself, whensoever he hath any such bitter portion sent him from God, ask his owa conscience (his best adviser) the question, to what former disease it is, to which God *ἐκδιδόντας*, not as an enemy, but a physician hath

hath accommodated this *application*, he might perhaps forty years hence thank me for this admonition, and be able to tell me that from this day to that, he hath experimented the truth of the observation, never received a *corrosive-plaister* from God, but upon enquiry he found a piece of *dead flesh* in himself, to which it clearly belonged; I doubt not but a few good memories might presently bring me in a catalogue of proofs to my observation, I desire you will be your own Confessours, and do it to your selves; and then do the duty that in such case belongs to you. And that is, (in the second place) not onely to *acknowledge* the disease before God most freely, and apply his *physick* and our *diligence* to the cure of it, but withall to look upon these strokes, as the soveraign't *merites*, so many beams of meer grace, Sermons from Heaven, the very [bath Col] *the voice from heaven* of old, that seldom came but with a *clap of thunder* along with it, methods of Gods *restraining*, and *exciting Spirit*, and thank God as heartily for them, as for the richest boons, the warmest sunshines, that you ever received from the *sun of righteousness*, and being once *made whole*, rescued (upon thy return) from one such first smiting, it concerns thee nearly for ever after, to go *sin no more* lest a far worse thing happen unto thee.

For so I told you, there is a second season of *smiting*, and that of doubling the blows, *viz.* upon our *revolting more*. God doth not presently upon the first recidivation, or relapse, give up the sinner for desperate, he concludes indeed most justly and deliberately, that the *κακοχρημία*, or *disaffection* is the stronger, when it breaks forth again, the *leprosie* more dangerous, that it *spreads in the flesh*, after it hath been *lookt on by the Priest*, that the former *Physick*, if 'twere sufficient to set him on his legs again, was not yet able to make him a *hail sound man*, some venomous humour was left behind, and in all probability a stronger *physick* is now necessary, perhaps a whole *course of steel*: A *physick*, God knows, that this Kingdom hath been under five or six years, I would I could say, the Patient prospered under it, nay that it had not grown far worse, gone backward in all *auspicious symptoms* ever since, as if that *steel*, not sufficiently *prepared*, were turned into the habit of the body, and now wanted some higher *chymical* preparations to work it out again. If this be the case, as God knows its too suspicious it is, I am then fallen on my third general, the onely case wherein *this sharp physick becomes unseasonable*, when the more and more God strikes, the more and more the sinner revolts, and to that I must now hasten. *Why, &c.*

A nice subtile question and dispute there hath been among Divines, which may in part have its decision from hence, concerning a peculiar middle third kind of knowledge in God; as whether, on supposition that such a thing should come to pass, which never shall, God knows what will follow by way of consequence. To this purpose many notable passages of Scripture there are: the Oracle, that

David

- A David received about the the men of *Keilah*, the assurance that they would deliver him up, if he entrusted himself to them, though the truth is, he never made the tryall of their sincerity, but beleev'd God the searcher of their hearts, without that more costly experiment. So when *Christ* affirms of *Tyre* and *Sidon*, that, if the miracles done in *Bethsaida*, had been done among them, they had infallibly repented. And so Saint *Paul* in his voyage by sea, that told the Mariners how certainly they should be cast away, if any went out of the Ship, though they neither went out, nor lost one life. And so here, where God by the Prophet foretels, that in case
- B he now should smite them any more, they would revolt more and more; and therefore resolves to give over smiting. To enter into any part of that subtle debate is not my designe, as remembering that of *Greg: Naz:* that the *Ammonites* and the *Meabites* were not permitted to enter into the Church of God: i. e. saith he, διαλεκτικῶς καὶ κακοπεφυμένως λόγοις, curious and subtle discourses, which are not very apt to minister grace, or edification to the hearers: the utmost that will be of use or profit to us, is, to observe this positive aphorisme of Gods methods of discipline, of his gracious economies, seldome or never to send punishments on any, but when they are probable to doe some good, to work reformatiōns on them. Two cases there are in Physick, when the Physitian in all reason withdraws his hand and his drugs, 1. When the Patient is desperate, and the physick of an high nature; for then such costly drugs should neither be poured out, nor defamed, neither lose their vertue, nor adventure their reputation on the desperate patient; as long as there is hope, they must be placed, (be it never so chargeable or painful) even to cupping and scarifying, even skin after skin, (as those words in *Job* would be render'd, those things that are nearest to us one after another) and all that he hath will he give for his life: and when there
- D is no hope, some easie Physick some indifferent, tame cordials may be allow'd, till the last gasp; but the nobler drugs must not be thus riotously dealt with; And so in like manner to the desperate revolter, the sun may shine, and the raine may fall on him, as well as on the most hopefull, some indifferent ordinary wayes of cure, such are prosperity, affluence of Fortune, and the like; but for the magistrals of nature and art, such are Gods smitings and punishments, which cost God deare, as it were, he is faine to fetch them from far, to go out of his place for them, in the Prophets style, God will not be so prodigall of these, but when there is hope that they may prove successfull.
- E

And so againe, secondly, when the condition is more hopefull, yet in case the kind of physick is become too familiar with the body, when it ceases to be physick, and proves diet, turnes into nourishment and encrease of the disease, 'tis then more then time to change the bills; to set the Patient to some new course, and this is the case

Q

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in the Text againe; and I heartily wish to God, it were not the A
 very case of the Kingdome: I will not say 'tis a desperate patient,
 that no method of Gods could possibly work good on us, (no, I
 will hope and *pray yet against our wickednesse*, and do it on this very
 score; For although some part of the Nation have had, for a long
 time, little of this bitter phylick administred to them by God; yet
 sure some of us are still under this *cure* of the rod, have not all
 our *canstick* plaisters torne off from us, from whence I think I
 may conclude, that God is still a *wrestling* with our disease, hath
 not yet *given us quite over unto death*) but this I am afraid, I B
 may too truly say, that of those that are still under this sharp and
 sovereign course of Phylick, this of punishments, it is become
 too *familiar* with most of us, we look not on our afflictions as on
medicines sent us immediately out of the speciall dispensatory
 of Heaven, but as the ordinary *diet* and portion of mortall mutable
 Men; I wish I could not adde, that our malady hath most highly
 thrived, and prospered under our *Phylick*, more new kinds, and va-
 rieties of sinning, from all the Nations about us, nay from Hell
 it self taken in, incorporate and naturaliz'd among us, in a few
 years of Gods sword being drawn, his thunderbolts scatter-
 ed among us, a greater progress toward *Atheisme* made gene- C
 rally in this Nation under this *preaching* of the rod, then in many
 Ages before had been observable among us; Let it be considered
 with some sadnesse, and it will certainly appear to the eternall
 shame of a provoking people, that to every degree of oppression
 and injustice, that this Nation was formerly guilty of, the thou-
 sand-fold were now a very moderate proportion; to every *oath*,
 that was formerly darterd against Heaven, there are now whole vol-
 lies of *perjuries*, never did so course and sturdy, so plaine, and boy-
 sterous a sin, so perfect a *Camel* goe down so *glib*, and go over so
easily. To omit that prodigy of lying and slandering (a vapour D
 that came visibly out of Hell, as soone as it was there resolved that
 innocence must suffer) some sins as waisting as any in the whole in-
 ventory have of late grown so *frequent*, and *fashionable* in the
 world, that they have quite put off the *nature* of sin, by being our
 daily *food*, digested and converted into other shapes, as if swallow-
 ed by a pious man (who, God knows, must answer the dearest for
 his revolts) they should turne into his substance, become acts of
piety, of the highest size, one such metamorphos'd, transfigured
 sin is become able to *commute*, and expiate for a hundred more, that E
 have not had the luck of that disguise; and, in a word, our revolts
 are so prodigiously increased, improved into such a mountainous
 vastnesse, such a colony of none but gyantly shapes, that though I
 cannot undertake to foretell our fate, or affirme that we are those
 very men come to that very *crisis*, upon which God by the pur-
 port of the doome in my Text, will soone give over *smiting any*
more

A *more*, (which perhaps some might be so mad as to think an happy
 newes, if they could but hear of it, and would be content to ven-
 ture any hazard that this could bring on them) yet this I shall from
 hence be able to pronounce dogmatically, that should such a fate
 befall us, (either the Nation in generall, or any of us in particular)
 should there be a respite of the rod, before any laying down of the
 finnes that call'd for it, a *cessation of armes* betwixt heaven and earth,
 before a cessation of hostilities betwixt *earth* and *heaven*, this were
 as the last, so the worst of evils, a calme to be dreaded beyond all
 the loudest tempests, which will be the better evidenc'd and demon-
 strated to you, if we proceed to the fourth and last particular, the
 pitifull estate of the sinner, when in this case God removes smiting.
 Why, &c.

To discern the *sadnesse*, and deplorableness of this estate, I shall
 need give you no sharper character of it, then onely this, that 'tis a
 condition that forceth God to *forake* us in meer *mercy*, to give over
 all thoughts of *kindnesse* to us, and that the onely degree of *kindness*
 left, whereof we are capable: In plain termes, to that man or people,
 that is the worse for stripes, these two most unreconcilable con-
 traries are most sadly true:

C *The removing of these stripes is the greatest judgement imaginable.*
 And yet 2. *That greatest judgement is the onely remaining mercy*
also.

Consider these two apart, and you will see the truth of them.

1. *The removing the physick before it hath done the work, is the*
greatest judgement, even subtraction of all grace, downright *desertion*,
 and nothing more fatall then that to him that cannot recover, or
 repent of himself, without the *assistance* of that *physick*; strokes are
 not sent by God but as a last, and necessary reserve, when a long
 peace and prosperity have been tried, and not been able to make
 any impression on sin, nay perhaps have gone over to the *enemies*
 side, taken part with sinne, prov'd its prime friend, furnish'd it with
 weapons, and ammunition, enabled it to riot, and grow luxurious,
 and to think of being finall *Conqueror* over the *Spirit* of God, which
 had it been kept low, it could not have done, and in this case the
 weight and fortune of the whole battaile lies on *stripes*, and if those
 be commanded away by God, if recall'd upon a first or second re-
 pulsie; if all Gods thunderbolts, the onely remaining hope, have
 the *retreat* sounded to them, what a destitute, routed, forlorne
 estate is the Soul then left in? Had *sinne* been *wounded* or worsted
 in the fight, brought to some visible *declination*, yet this withdraw-
 ing of those forces that gave this lusty assault, would presently *re-*
store it to some heart and courage again, would give it space to
 rally and recover strength; and so oft it falls out, that when *af-*
 flictions have done their work, mortified our excesses, and so march
 home again to God, in triumph over the enemy, yet within a

while (after the *smart* is forgotten) the very vanquish'd lust returns, and gets strength again, and, as 'tis oft in *Thucydides* story, by that time the *trophies* are set up, the baffled enemy regains the field and victory: But when on the other side, sin after the combate with Gods rod, comes off unwounded, and haile, and the bruised and batter'd rod is seen to have retired also, then this is the greatest flashing of sin imaginable, a perfect *bloudless* victory over grace, over Gods mercifull spirit, *striving* with us; and nothing but *haughtiness*, and *triumph*, and *obduration* is to be lookt for after such successes; And this is that sad state of *desertion* I told you of, a leaving the poor soul, like him that had *fall'n among thieves*, wounded, and half dead; and not so much as one good Samaritan neer to bind up, or poure in the least drop of oyle, into the wounds, (for 'tis not imaginable that ease, or peace, so calme, so soft, so pusillanimous a creature, as affluence or prosperity is, should ever come in to the rescue, should doe such valiant acts, when so much stouter, sterner instruments have been so utterly repulsed) And yet in this sad case, the matter is not yet at the highest, but, (which was the second part of the true, but dolefull paradox) this very *desertion* is the onely tolerable mercy now behind. Should God continue stripes, and they still make the sinner more *Atheistical*, this, I say, would but increase the load in hell; Every *improsperous* stroke on the steel'd anvil-heart will but adde to the tale of *oppositions*, and affronts, and resistances, and so to the catalogue of *guilts* and woes, that sad arrear which another world will see paid distinctly; and so the calling off, or intercepting of these strokes, (i.e. these our unhappy advantages and opportunities of *enhancing* our score, or reckoning) is a kind of mercy still, though but a pitifull one; and if God do not think fit to afford us this mercy, if God do not give over *smiting* in this case, this is then his greater severity yet.

And so I conceive the impenitents state brought to an extraordinary issue, that whatsoever God deal out to us, the consequence is of a nature most exquisitely miserable; If he take off his punishments, we are in a desperate estate, there's nothing left, in any degree probable to do any good on us; and if he do not take them off, they doe but accumulate, and heighten our future torments, the mercy is a cruell mercy, and the severity a cruell severity; the first leaves us in a *palsie* or *lethargy*, a dead stupid mortified state, and the second encreases the fever, adds fuell to the flames: If he strike not we lie dead in sin, as so many trunks and carcasses before him: if he strike on, he awakes us into *oaths* and *blasphemies*, and so still more direfull provocations.

And so, as we are wont to say of an *erroneous* Conscience, in case the commands are lawfull, which that thinks unlawfull, it sins which way soever it moves, by disobedience, against the duty of the fifth Commandement; and by obedience, against the dictate of

con-

- A conscience (a sad exigence, no way in the world to be avoided; but by getting out of the prime fundamentall infelicity, getting the *erroneous* Conscience informed and rectified:) so is it, in a manner, with God towards this unhappy creature of his, that hath not, nor is like to edifie, under stripes, he wounds it mortally, whatsoever he designeth toward it; his *desertion* is *cruell*, and his *not deserting* is *cruell* too. Lay but the scene of this Kingdome at this time, (of which I may say, 'tis a stubbornne unnurtur'd scholar of Gods, a very ill proficient under stripes, far worse, and more hopelesse now, then when first it came under this discipline) and I shall
- B challenge the prudentest diviner under Heaven, to tell me rationally, what 'twere but tolerably *charitable* to wish, or pray for it, in respect of the *removall* of Gods judgements: Should we be *respected*, before we be in any degree *reformed*, thrust out of Gods Schoole, now we are at the wildest? This were a wofull change, removing of *Canaanites*, and delivering us up to the *beasts of the field*, breaking down the *inclosure*, and letting us out into the *wilderness*, rescuing us out of *purgatory*, and casting us into *hell*, and never any *Orate pro animâ*, prayer for deliverance out of those *poetick flames*, was so impious, so unkind as this. And whilst I
- C have this prospect before me, methinks I am obliged in very charity to pray, *Lord keep us in this Limbo still*, these but transitory afflictions of this life, which in comparison with spirituall desertion, or delivering up to our *selves*, is a very *cheerfull* and comfortable condition: And yet should God thus hearken to that prayer, continue us under this discipline longer, provide a new stock of Artillery, and empty another Heaven, another Magazine, and Armory upon us, and all prove but *bruta fulmina* still, another seaven years of judgements thrive no better with us, then the last sad apprenticeship hath done: O what an enhancement would this be
- D of our reckoning? What a sad score of aggravations, (that is, of so many mercies and graces, so many wrestlings of his spirit with sin, all griev'd and repell'd by us) and consequently what a pile of guilts toward the accumulating of our flames? What is the naturall and the onely *salvo* to this intricacy, I suppose 'tis prone to any man to divine; why, to reforme the *fundamentall error*, which can otherwise never be repair'd after, to begin, if it be but now, to edifie, and to be the better for stripes, to set every man to this one life, but necessary resolution, and not to be content to have done somewhat at home in private, every man in mending one, as they
- E say, (though if that were done uniformly, 'twould serve the turne) but every man, *whose heart the Lord hath stricken* to be a convert-humble-mourner for the iniquity of his people, (for the provocations of this Church, and Kingdome, and for *the plague of his own heart*) to go out, and call all the idle by-standers in the field, to draw as many more, as 'tis possible, into that engagement, and

in this sense to bring into the service a whole army of *Covenanters* A
 and *Reformers*, every man vowing hostility against those wasting *sins*
 of his, that have thus long kept a tortur'd broken Kingdome, and
 Church upon the *wheele*, which can never get off, till we come
 whole-sholes of suppliants, and auxiliaries to its rescue; nay till the
 sins that first brought it to this execution, become the *ἀντι-λύχοι*, be
 delivered up cheerfully to *suffer in the stead*. That this work be
 at length begun in some earnest, you will surely give *God* and his
Angels, and your *friends* leave to expect with some impatience; and
 'twere even pity they should any longer be frustrated: If they may
 at last be so favour'd by us, our state will be as great a *riddle* of B
mercy and of *blisse*, as 'twas even now of *sadness* and *horror*: Let *God*
 doe what he please to us for the *turning*, or for the *continuing*
 our *captivity*, 'twill be matter of infinite advantage, and joy
 to us, if he continue us still upon the crosse, after the *consumma-*
tum est, after the work is done, after it is a *reform'd*, purifi'd Nation:
 O that is a super-angelical state, a laying a foundation in that deep,
 for the higher and more glorious superstructure of joy and *blisse* in
 another world; Nay, if he should sweep us away in one *Akeldama*,
 this were to the true Penitent, but the richer boone, a *transplantation*
 onely, a sending us out a *triumphant* (not captive) colony to heaven. C
 Or if we be then *taken down from the Crosse*, and put into the quiet
 chambers, or dormitories, if there be seasons of *rest* and *peace* yet be-
 hind upon this earth in these our daies, O they will be rich seasons
 of opportunity to bring forth glorious proportionable *fruits of such*
repentance, a whole harvest of *affiance* and *faithfull dependence* upon
 Heaven, a daily continuall *growth in grace*, in all that is truly Christi-
 an: In a word, of rendring us a *kingdome of angelicall Christians* here,
 and of *Saints* hereafter; Which whether it be by the way of the
Wilderness, or of the *Red-sea*, by all the sufferings that a *villainous* D
 world can designe, or a *gracious Father* permit and convert to our
 greatest good, *God of his infinite mercy grant us all, even for his son*
Jesus Christ his sake, To whom with the Father, &c.

THE



THE PASTORS MOTTO.

The XI. Sermon,

Preach'd to the *Clergy* of the *Deanery* of *Shorham*
in *Kent*, at the *Visitation* between *Easter* and
Whitsuntide, A.D. 1639. held at *S. Mary-Cray*.

TO THE READER.



I fear that these Additional Notes may
fall into some hands, which for want
of sufficient acquaintance with the lar-
ger Volume, may misse receiving the
desired fruit from them, hath suggested the affixing
this Auctarium of two plain, intelligible discourses,
the one prepared for an Auditory of the Clergy,
the other of Citizens or Laity, and so containing
somewhat of useful advice for either sort of Rea-
ders, to whose hands this Volume shall come. That
it may be to both proportionably profitable, shall be
the prayer of

Your Servant in the Lord,
H. HAMMOND.

2 COR. 12. 14.

For I seek not yours, but you.

His Text hath somewhat in it seasonable both for the assembly, and the times I speak in; For the first, It is the word, or Motto of an Apostle, *Non vestra sed vos, not yours but you*, transmitted to us with his Apostleship, to be transcribed not into our rings, or scales of Orders, but our hearts, there, if you please, to be ingraven with a diamond, set as the stones in our Ephod, the jewels in our breast-plate gloriously legible to all that behold us. And for the 2. consider but the occasion, that extorted from our humble Saint, this so magnificent eulogie of himself, you shall find it that which is no small part of the infelicity of his successors at this time, the contempt and silliness of his ministry, a sad, joyless subject of an Epistle, which would have been all spent in superstruction of heavenly doctrine upon that precious foundation formerly laid, in dressing of those noble plants, that generous vine, Is. 5. that had cost him so much care to plant, but is fain to divert from that to a comfortless parenthesis of two or three chapters long, to vindicate himself from present danger of being despised, and that even by his own children whom he had begotten in the Gospel, but other pseudo's made up all of lying, and depraving, had debauch'd out of all respect to his doctrine or estimation to his person. I should have given a S. Paul leave to have hoped for better returns from his Corinthians, and now he finds it otherwise to have express'd that sense in a sharper strain of passion, and indignation, than Tullie could do against Antonie, when on the same exacerbation he brake out into that stout piece of eloquence, *quid putem? contemptumne me? non video quid sit in meritis aut vitâ meâ, quod despicere possit Antonius*. But there was another consideration, which as it composes our Apostles style, so it enlarges it with arguments, all that he can invent, to ingratiate himself unto them, because this contempt of their Apostle was a most heinous provoking sin, and withall, that which was sure to make his Apostleship successless among them; And then though he can condemn reputation, respect, any thing that is his own, yet he cannot the *quaro vos*, seeking of them, that office that is instructed him by Christ, of bringing Corinthians to heaven; Though he can absolutely expose his credit to all the Eagles and Vultures on the mountains, yet can he not so harden his bowels against his converts, their pining, gasping souls, as to see them with patience posting down this precipice; by despising of him, prostituting their own salvation; And therefore in this extatick fit of love and jealousy in the beginning of chap. 11.

you

- A you may see him resolve to do that, that was most *contrary* to his disposition, *boast*, and *vaunt*, and *play the fool*, give them the whole *tragedy* of his love, what he had *done*, and *suffered* for them, by this means to *raise* them out of that *pit*, force them out of that *hell*, that the *contempt* of his *ministry* had almost *ingulph'd* them in. And among the many *topicks* that he had provided to this purpose, this is one he thought most fit to *insist* on, his *no design* on any thing of *theirs*, but onely *their souls*; Their *wealth* was *petty*, *inconsiderable* pillages and *spoile* for an *Apostle* in his *war-fare*, too *poor*, *inferior* *gain* for him to *scoop* to; A *flock*, an *army*, a whole *Church* full of *ransomed souls*, fetched out of the *Jaws* of the *Lion* and *Beare*, was the onely *honourable* reward for him to pitch *design* on.
- B Non quaro vestra sed vos, I seek not yours, but you.

In handling which words, should I allow my self licence to *observe*, and *mention* to you the many *changes* that are *rung* upon them in the world, my *sermon* would turn all into *Satyre*, my *discourse* divide it self not into so many *parts*, but into so many *declamations*, 1. Against them that are *neither* for the *vos* nor *vestra*, the *you*, not *yours*.

2. Those that are for the *vestra*, but not *vos*, the *yours* but not *you*.

3. Those that are for the *vos*, *you*, but in *subordination* to the *vestra*, *yours*, and at last perhaps meet with an *handfull* of *gleanings* of *pastors*, that are either for the *vestra*, *yours*, in *subordination* to the *vos*, *you*, or the *vos*, *you*, but not *vestra*, *yours*. Instead of this *looser variety*, I shall set my *discourse* these *strict* limits, which will be just the *doctrine* and *use* of this *text*, 1. Consider the τὸ πῦρ, the *truth* of the words in *S. Pauls practice*. 2. The τὸ λογικόν, the *end* for which they are here *mentioned* by him. 3. The τὸ ἀδύνατον, how far that *practice*, and that *end* will be *imitable* to us, that here are now *assembled*, and then I shall have no more to *tempt* or *importune* your *patience*.

- D First of the first, *S. Pauls practice* in *seeking* of the *vos*, *you*. That his *earnest pursuit* of the *good* of his *auditors souls*, though it have one very *competent testimony* from this place, v. 15. ἡδιστα παρατίσω ἑαυτάμεν ὑπὲρ ὑμῶν καὶ ἑαυτὸν ὑμῶν, *most willingly* will I *spend* and *be spent* for your *souls*, even *sacrifice* my *soul* for the *saving* of *yours*, yet many other places there are, which are as *punctuall* and *exact* for that, as this in this *text*, nay 'tis but a ζητῶ seek here, but you shall find it an ἀγωνίζομαι contend in many other places, all the *agonistical phrases*, in use among the *antient Grecians*, cull'd out, and scattered among his *Epistles*, fetch'd from *Olympus* to *Sion*, from *Athens* to *Ferusalem*, and all little enough to exprets the *earnest holy violence* of his *soul* in this καλὸς ἀγών, *good fight*; he calls his *ministry*, *running* and *wrestling* with all the *difficulties* in the world, and no βεζάντιον or ἰδραν *price*, or *reward* of all that *industry*, and that *patience*, but onely the ὑμεῖς, *you*, gaining so many *colonies* to *heaven*. But then for the *non vestra*, not *yours*, his *absolute disclaiming* of all *pay* for this his *service*, this

text

text and the verses about it are more *punctuall*, than any that are to be met with; In other places he can think fit the *Souldier*, i. e. *minister*, should not war at his own charges, that the *oxes mouth* should not be muzzled, and that the *labourer* should be thought worthy of his reward, and a double honor for some of those labourers, the *πρεσβυτέρια*, elder brothers portion, the privilege of *primogeniture* for some, and that consisting not onely in a *πρεσβυτία* precedence, but διπλῇ τιμῇ, double honour, 1 Tim. 5. 17. and that of maintenance too, as well as dignity. But in this chapter to these *Corinthians* the *Apostle* renounces receiving, or looking after any such revenue or encouragement to his *Apostleship*, what he saith here, ἵζητώ, I seek not, for the present, he specifies both for time past and to come, ἡ κατεράκησα, I have not. v. 13. and ἡ καταναγκάσω. I will not, v. 14. i. e. saith *Hesychius*, that best understood the *Hellenists dialect*, καταράκησα ἰσχυρίως, it signifies to lay burthens on others, and the *Apostle* in that very word, v. 16. ἡ κατεβάρησα, ἐμᾶς, I have not laid weighs on you, and yet farther, v. 17. ἡ ἵπτασθαι τισα, I have not coveted, all to this same purpose, that *S. Paul*, on some speciall considerations, would never finger one penny of the *Corinthians* wealth, but still used some other means to sustain himself, that he might be sure not to be burthensome to them. What these means were, will not be easie to say exactly, yet I think one may collect them to be one or more of these three. 1. Labouring with his own hands, earning his maintenance on the week dayes by his trade of making tents, as we read, *Acts* 18. 3. and that particularly at *Corinth*, v. 1. 2. Receiving pensions of other Churches, which furnishe him with a subsistence, though he had none from *Corinth*, and that is more than a conjecture, he mentions it himself, c. 11. 8. and calls it the robbing of other Churches, taking wages of them to do you service, and perhaps, 3. Being relieved by some Christians, that accompanied and ministered to his necessities; for that was the practice of other *Apostles*, whatever it was of *S. Paul*; and that I conceive the meaning of that mistaken phrase, 1 Cor. 9. 5. have we not power, ἀδελφοὶ ἡμεῖς οὐκ ἐκείνομεν, to carry about a believing or a sister woman, or matron (for so ἀδελφὸς a brother is every where a believer, and ἀδελφὴ sister is but the varying the gender, or sex) as many others did, to maintain and defray the charge of their journey, that so they might μὴ ἐργάζεσθαι v. 6. forbear working, and yet eat and drink, v. 4. not serve themselves by preaching the Gospel. Such an one was *Phabe*, Rom. 16. 1. who therefore is called δούλοισι, a servant of the Church of *Cenchrea*, i. e. one that out of her wealth δούλοισι ministered to the *Apostles* and sustained them, and particularly *S. Paul* at *Corinth*, as will appear, if you put together that second verse of Rom. 16. and the date or subscription in the conclusion of the *Epistle*. In v. 2. she is called πρῶτης πολλῶν κυρίου ἡμεῶν, πρῶτης, i. e. εἰς οὐρανόν, entertainer and succourer of many, and of *S. Paul* himself, and this it seems at *Corinth*, for there she was with him, and from thence she went on *S. Pauls* errand to carry

- A carry this *Epistle* to the *Romanes*, as 'tis in the *subscription*. The same he affirms distinctly of the *brethren*, i. e. the faithful that came from *Macedonia*, ἵσταντο με περισσεύουσιν, c. 11. 9. they supplied my wants. And so still the *Corinthians* had the *Gospel* for nothing; By these three means, the *Apostle* kept himself from being burthensome to them. But you will wonder perhaps why *S. Paul* was so favourable to these *Corinthians*, so strictly and almost superstitiously careful not to be burthensome, or chargeable to them: This I confesse was a receding from a right of his *Apostleship*, and more than will be obligatory or exemplary to us, nay more than he would yeeld to, as matter of prescription to himself, in other Churches, for there, 'tis apparent, he made use of that privilege; But then 'tis still the more strange, he did it not at *Corinth*; The reason I can but guess at to be this; The Church of *Christ* in other parts at that time, particularly in *Jerusalem*, was in some distress, and 'twas committed to *S. Pauls* trust to get a contribution, out of all other parts for them; This contribution is called by an unusual phrase, χάρις grace, I know not how many times, in c. 8. of this *Epistle*, which I conceive the very word, which in *Latine* and *English* is called *charity*, *charitas*, ἐστὶν τῆς χάριτος (in a sense that *Aristotle* uses χάρις * *Rhet.* 11. 7.) and as it is all one with κοινωνία, v. 4. communication, distribution, ministering to the *Saints*, and as in the benediction, χάρις, grace, and κοινωνία communion, are words of the like importance. Where by the way let me put you in mind of one speciall part of the ministers charge, where ever he officiates by doctrine, and by cheerful example, (by preaching the duty and the benefits, and setting them lively copies of it) to raise up the charity of his people, and from that to see to the liberal provision of all that are in want in that place, yea and if need be, that it overflow its own banks (if they be narrow) and extend to the watering of others also. In the primitive times the *Offertory* was the constant meanes of doing this,
- D no man of ability ever coming to the sacrament without remembering the *Corban*, and out of that treasury the *ἑπορεύς* or priest being inabled, * πᾶσι ἀνάδωκε ἐκ χάριτος καὶ ἀποδοῦν ἤλπισται, became the common guardian of all that were in want; The weight of which task was so great in the *Apostles* times, that they were fain to erect a new order in the Church, to assist them particularly in this, διακονῆν τραπέζαις, to furnish tables, i. e. distribute maintenance out of that bank to all that were in need, *Act.* 6. 2. I wish heartily our care and our practice may not fall too short from such a venerable example. Well, there being need, more than ordinary, at that time, for our *Apostle* to quicken his *Corinthians* liberality to the poor brethren of other Churches, was the reason, I conceive, of his renouncing all part of their liberality to himself, inflaming their charity by that means, shewing them first in himself a pattern and example of bounty, bestowing the diuiner food of their very soules upon them, as freely as the sun extends his beames, or the stars their influence, pouring down heaven upon them in a shower, and yet
- E to

* Καθ' ἡρὸ
ἔχουσιν ἀγαθὰ
χάριτος ἀποδο-
γῆν τῆς δια-
κονίας.

* *Just. Mart.*
Apol. 2.

to exceed the clouds in their bounty, never thinking of any means to A
 exhale from them to his own sphere any the least tribute out of their
 fatness, abundantly satisfied, 't those clouds, that have been so enrich'd
 by him, will melt or sweat out some of their charity to others, give
 poor Christians leave to be the better for their fulness. Having given
 you an account of the Apostles practice in this non vestra, renouncing,
 disclaiming any profit, or gain from his labours among the Corinthi-
 ans, I proceed to enquire, why he boasts of it in this place, and
 keeps it not secret betwixt himself and God, but in several phrases
 mentions it over and over again, ἡ κατανύχουσα, ἡ κατεβάρυνσα, ἡ ἐπ' αὐτοῖς
 ἐβάρυνσα, I have not overcharged you, I have not burthened you, I have not B
 coveted any thing from you, and ἡ ζῆλον, I seek not yours.

The plain truth is, the Apostle is fain to boast, to recite, and rehearse
 his merits toward them, to demonstrate how, above what strict duty
 exacted, he hath obliged them, and all little enough to vindicate
 his ministerie, to bring them into any tolerable opinion of him: He
 had been reproach'd by them, counted weak, a fool, in the former chap-
 ter, and by that means he is compelled thus to glory, v. 11. The thing
 that I would have you make matter of meditation from hence, is, the
 constancy of the devil, and his indefatigable perseverance in this grand
 μεθοδία τῆς πλάνης, artifice of deceit, in stealing away mens hearts C
 from their Apostles and Pastors, and the mighty successfulness that
 this meets with, debauching whole nations and Churches at once, par-
 ticularly all Corinth, (a most numerous populous city of forward Chri-
 stians, and Metropolis of Achaia) from all love, respect and estimation
 of their spiritual father, and that within few years after their spiritual
 birth, by that very Paul begotten in the Gospel. This is the present
 ministry of this Kingdome, that very same subordination of Bishops,
 Presbyters and Deacons, that so neer the Apostles, as in Ignatius time,
 could not be violated without profaneness, and even disclaiming of
 Christianity, (by him most clarly and distinctly set down almost in D
 every of those Epistles, which Videlius at Geneva, a severe Aristar-
 chus, could not doubt but they were his) that ministry of ours, the
 very same that planted the Protestant Religion among us, watered it
 with their blood, (our Pauls and our Apollos's too) to whom God by
 that prolifical seeming martyrdom of theirs, hath since raised up a
 most numerous, Learned, Orthodox seed, ready, I doubt not, in de-
 fence of our Religion, to fill up the sufferings of their fathers, to dy
 their garments in the same wine-press, to run, if occasion should be,
 and croud into that fiery charriot, and there like the antient ἀσπίδας in
 Athenais, fight, and shoot out of those warme seats, ἀγωνίζεσθαι and E
 contend earnestly for that faith that was once delivered to the Saints in
 this kingdome: This so learned, puissant, Orthodox ministry of ours,
 yet how is it by the sonnes and daughters of their love, their sweat, their
 prayers, their teares, their lungs, their very bowels, sorry am I to say,
 by some sons of the very Prophets, defamed, and vilified? I speak
 not

- A not this either to raise, or invenome any passion in my fellow-brethren, but, God knowes, out of two other more usefull designs, 1. From the common fate of others, and even this Apostle, before us, to leave off wondering at this act of Gods providence, in permitting, and Satans malice in attempting it. Think is not strange saith the Apostle concerning the fiery trial, this I cannot call by that title, 'tis rather the aery tryall, a blast of poysonous vapour, that Satan in a kind of hypocondriacal fit hath belch'd out against the Church, yet are we to think as little strange of it; 'Tis as familiar for that mouth of hell to breath out smoke, as fire; slanders, as slaughters against the Church; Christ
- B was defamed for a glutton, and one that had a devil, crown'd with reproaches, as well as thornes, first wounded with the sword of the tongue, and then after with nailes and speare, made viler, then Barabbas by the peoples cry, before condemned to the cross by Pilate; And when the Master of the house hath been patient to be called Belzebub, well may a disciple of his retinne digest the title; And therefore, methinks, S. Paul can write it calmly, we are become, *ὡς διαδίσματα* at the off-scouring, and *ἀντίον δειλῆμα*, 'tis a phrase of mighty intimation, like a man, that in a plague-time is chosen out, the vilest, unfavorest in the city, carried about in the guise of nastiness, then whipt then
- C burnt in a ditch, or cast into the sea, every man giving him a [*ἦν δειλῆμα*, and *ἦν καδάρμα*,] Let the curse of the whole city light on thee; And thus, saith the Apostle, are we become, we Apostles, we Ministers; Yea and *διαγωνιστὴν τοῦ κόσμου καὶ ἀνδράνων*, a spectacle to the world, and angels, and men, *δίαλον* the theatre for all the *δυναμῶν καὶ ἀνδράνων*, as some (I say not how well) have lightly changed the phrase, 1 Cor. 15. 32. combating with men as with lions, and bears, or else *δίαλον*, the stage, and scene for the whole world of fiends and men, to act their tragedies upon, and no manner of news in all this. Even among the heathen, the Grammarians tell
- D us, that never any Comedy of Aristophanes took so well, as his Clouds, that was spent all in reproaching of Socrates, and under that title involved the whole condition of learning; Though through Alcibiades's faction excidit, it miscarried, mist its applause once or twice, yet when men were left to their own humours, 'twas cried up extremely. And therefore not to think it strange, that is the first thing; Yea and 2. To make it matter of rejoicing and triumphing, of a *χαίρει καὶ ὑμᾶν*, Mat. 5. 12. a plain shouting for joy, or as we render it, exceeding gladness, that they are worthy of this degree of Christian preferment, to suffer shame for Christs name; that wo of Christs
- E we have been generally secure, and safe from, Luke 6. 26. Woe unto you when all men speak well of you; we have had in all ages friends good store, that will not let this curse light on us; And blessed be God, if it prove *ἡμῖν ἔσται*, we of the last age peculiarly, that that great blessing is reserved for, Mat. 5. 11. *Μακάριοι ὅταν ἐνδυνάωσιν καὶ διώκωσιν καὶ ὀνειδίσωσιν ὑμᾶς ὅτι ἐστὶς τοῦ υἱοῦ τοῦ ἀνθρώπου*, blessed are ye when men shall revile
- R and

and persecute and say every evil word against you ; But withall let
us be sure to take along with us the *Jealousie* falsly] that follows.
that it be our *innocence* that is thus reviled : The devil is most
ready to do it then, being *κατηγορὴς τῶν ἀδελφῶν*, accuser of the brethren,
the best Christians, that he may exercise two of his attributes
at once, accuser and lyer both ; If he do not so, I am sure 'twill
be small matter of rejoycing to us, small comfort in suffering as
a thief, saith the Apostle, though all joy in suffering as a Chri-
stian, and so small comfort in the *invidious* being reproached un-
lesse the *Jealousie* falsely] be joyned with it ; And therefore you
must adde that caution to your comfort, that they be your
good, at least your justifiable deeds, that be evil spoken of, or
else it will not be a *sic prophetas*, the prophets were used like
you. The Clergy man that in such a time as this, when the mouth
of hell is open against us, shall think fit to open any other mouth,
to joyne in the cry against the Church, to give life, or tongue to
any scandalous sin, and set that to its clamours de terra, crying from
the ground ; that shall with any one real crime give authority to
all the false pretended ones, that are laid to the charge of our
calling, that by drunkenness or incontinence, by luxury or sloth,
by covetousness or griping, by insolence or pride, by oaths or un-
comely jesting, by contention or intemperate language, by repaying
evill for evill, or rayling for defamations, shall exasperate this ra-
ging humour, and give it true nourishment to feed on, what
doth he but turn broiler and bountefew, make new libells against
the Church, and by that means perswade credulous, seducible
spectators, that all are true, that have been made already ; I know
not what climax or aggravation of woes is heavy enough for
that man, all the lamentations and *δελωσιαι* in the Bible, *Alas my
brother*] will not reach unto it, that of the millstone about the neck,
or the *Melius si nunquam nasceretur*, is had been better if he had never
been born] are the fittest expressions for him. S. Paul for the vin-
dicating his ministry from vileness, was faine to mention all
the good deeds he had ever done among them : O let not us
bring our evill to remembrance, by acting them over afresh, but
think it most abundantly sufficient, that we have already thus
contributed to the defaming of our calling ; He that hath done so
formerly, that by the guilt of any one scandalous sin (and it
need not be of the first magnitude, to deserve that title in a Mi-
nister) hath contributed ought to the vilifying of the whole Order,
'tis now time for him to see what he hath done, been a troubler of
Israel, set the whole kingdome in an animosity against the Clergy,
and when will he be able to weep enough in secret, to wash out
this stain, incorporate into the very woofe of our robe ? I shall no
farther aggravate the sinne upon him, than to prepare him to seek
out for some remedy, and to that end to bear me company to my
last

A

B

C

D

E

A last particular, how far we are concerned in the transcribing S. Pauls pattern, how far that practice, and that end is imitable by us, that are here assembled.

This practice consists of two parts, a positive, and a negative. The positive part of this practice, the ἀλλὰ ὑμεῖς, but you] hath no case of scruple or difficulty in it; The You] are the Corinthians soules; As in other places the soules signifie the persons, so many souls went out of Egypt, i. e. so many men; so here, by way of exchange or quittance on the other side, you, i. e. your souls according to that of Pythagoras of old, ἡ ψυχὴ σὺ, thy soul is thou; And then adde the ζητῶ, I seek] to it, and it gives you the uncontradicted duty of a Minister, to be a seeker of souls, the spirituall Nimrod, the hunter before the Lord, hunter of men, hunter of souls, and that indeed as wild, and untameable, subtile a game, as any wilderness can yeeld, so unwilling to come into our toyles, so wise in their generation to escape our snares, so cunning to delude all our stratagems of bringing them to heaven, that a man may commonly labour a whole night and catch nothing. He that winneth, or taketh souls is wise, saith the wise man, Prov. 11 30. A piece of wisdom 'tis not suddenly learned (a game, wherein all the wisdom of the world, the φρονεῖν τοῦ σαρκὸς, the prudence of the flesh, and the cunning of hell are all combin'd in the party against us, for this ἀπορίσθημα τοῦ καὶ τοῦ δαιμόνιου, as Synesius calls the soul, this stake betwixt God and devils; and the game must be very carefully play'd, and dexterously managed on our side, if we think ever to win it out of their hands. The manner of pastors, as of shepherds among us, is much changed from what it was in the Eastern parts of the world, in Greece and in Furie; The sheep, saith the Philosopher in his time would be led by a green bough, and follow whithersoever you would have them; and so in the Scripture is still mention of leading of sheep, and of the people like sheep, Psal. 77. but now they must be driven and followed, yea, and sometime by worrying brought into the fold, or else there is no getting them into the fairest loveliest pasture. The sheep were then a hearing, and a discerning sort of creatures, could hear the shepherd, and know his voice from all others, and when the thief and robber came, the sheep did not hear them, Iohn 10. 8. but now 'tis quite contrary, either not hearing at all; profaneness and dissoluteness hath possess'd our soules with the πνεῦμα καταρέων, spirit of slumber, torpor, absolute deafness, that all our bearing of Sermons is but a slumber of such a continuance, or else having no cares for any but the thief and robber, if any come on that errand, to rob us of our charity, of our obedience, of our meek and quiet spirits, and infuse calumnies, animosities, railings, qualities that ipso facto work metamorphoses in us, change sheep into wolves, his voice shall be heard, and admired, and deified, like Herods, the voice of God and not of man, though nothing

thing be so contrary to God or godlinesse, as that voice. In this and many other considerations it is, that the *ζῆτος* I seek] here is so necessary; All our pains and industry, diligence and sagacity, are little enough, to bring men into the true way to heaven, so many by-ways on every side invading and flattering us out of it, so much good company perswading, nay so many false leaders directing us into error, that a Minister had need fasten himself into the ground (like a Mercuries post in this division of waies) and never leave hollowing, and calling, and disabusing of passengers with a — *This is the way, walk in it*; or in the Apostles words, *Follow peace with all men* (*διώκατε* pursue and follow it) and holyness, without which no man shall see the Lord; Peace and holyness, two such strangers, such prodigies in the world, (having taken their leaves so solemnely with *Astrea* for heaven) that unlesse they be followed with a *διώκατε* full speed, as in an hue and cry, there is small hope of overtaking or bringing them back again to the earth: And yet without them, heaven must be faine to turn an unhabitable part of the world, *pars globi incognita*, as empty of Saints, as it is full of glory, without them, *Nemo Deum*, no man shall see God. Could I imagine it possible for me to be instrumentall to you in this work, to advise or direct you in this course, this method of seeking your peoples souls, so that God might one day find them in this temper, in peace & Sanctitate, in peace and holiness, I should put off all the reverence that I bear to this assembly, all consideration of the business of this day, and venture to be unseasonable that I might be usefull to you in this point; But I know there be no general rules, that can promise themselves such a successfullnesse; the variety of tempers must have different accommodations, and well if after using of all means, we can be able to save any. The way most probable in my conceipt is the bringing men acquainted with the difference betwixt the first and second Covenant; then pitching on the second, as that that belongs to us Christians, to shew them the condition of this covenant in the gross, the νόμος ἡλικίας, law of faith, made up of commands as well as promises, all the Gospel precepts that joyne together to complete that Codex, that law of Repentance, self-deniall, Charity, the New creature, which S. Paul interprets *πίστις ἀγάπῃ καὶ ἔργῳ* *ἡ ἀγάπη*. Faith consummate by love, or, as S. James, *καὶ ἔργον* *ἡ ἀγάπη*, perfected by workes, sincere, impartial, constant, though not unfinning, perfect obedience; And then, if you will have it in the retaille, the Sermon in the mount, in the 5 and 6 of Matthew will give it you completely; were men but possess'd that those duties there mentioned, with the *ego autem*, but I say to you] were duties indeed, not onely phrases, and formes of speech, that they are not onely by grace made possible to a Christian (an easie yoke, light burthen, and a command nigh unto thee, Rom. 10. 8. i. e. *ἐγγύς ἐστιν*), as the 72. render that place of Deuteron. from whence it is cited) but also most indispensibly necessary, without which *nemo*

Deum,

- A *Dum, none shall see God, Gods oath being gone out against all others, with a nunquam introibunt, they shall never enter into his rest.* It would, I conceive, within a while be found necessary either to give over pretending toward heaven, or else to observe those gusses, that alone of all others can bring us thither; and so the world of *Christians* be once more divided, as *Epiphanius* saith it was in the first ages, not into *Orthodox* and *heretical* (for those are titles, that every man will apply as he lists, the one to himself and his adherents, the other to all others that he displaces;) nor again into *spirituall* and *carnal*, (for those were abused too in *Tertullians* time, as soon as ever he turned *Montanist*, then strait not *spirituales*, we *spiritual*, and all others *animales psychici*, meer animal men) but into *εὐσεβὲς καὶ ἀσεβὲς*, godly and ungodly *livers*, and so *impiety*, *injustice*, and *uncharitableness* be the grand *heresies*, to be *anathematized*, and *peace* and *holyness* the most *Orthodox Christian* tenets in our Religion. But then for the achieving this aime, let me tell you, that men must have more than *Sermons* to lead them, the *visible* preachings of your *lives* must συνεργῶν cooperate, and joyned in the work of drawing sinners to God, or else 'twill hardly prove successful: you know the story in *Gellius*, when that excellent counsell was given at *Lacedemon* by one that was *ῥητὴν δεινὰν* *defamatisimus*, infamous for a very ill life, they were to take the counsell out of his mouth, and appoint a good man to deliver it, though a worse Orator, *Lib. 18. 3.* Two things the Gospel was first planted by, teaching, and miracles, and those miracles in Scripture-phrases are called *workes* and *mighty workes*; Now though the miracles be outdated, yet the *ἔργα* *workes*, in the other sense must never be antiquated, 'tis they that the *δύναμις* power belongs to, the efficacy, and force, and mightiness of our preaching, which if it be not added to our *Sermons*, our threats will be taken for *Mormo's*, our promises for delusions, our exhortations out of Scripture for acts of tyranny and oppression,
- D laying those burthens on other mens shoulders, which we will not touch with our own fingers; But if our *lives* beare witness to our doctrine, by letting them see us write those copies with our own hands, which we require them to transcribe, then as *Polybius* saith of *Philopæmen*, that good Orator, and good man, (and the goodness of the man was the speciall peece of his oratory) ὁ μόνος πειστικὸν ἀλλὰ καὶ παρρησιᾶν, we shall not onely persuade but inforce our auditors; This is the onely honest way of insinuating our selves into our peoples affections, by letting them see how hearty our exhortations are, by our zeale to observing them our selves, by shewing what miracles of reformation the Gospel is able to work on them; by an essay of its efficacy on our own breasts;
- E And if this positive part of *S. Pauls* practice be perfectly con'd, the negative will follow, the *non vestra* not yours. He that heartily and affectionately seeks the souls of his auditors, will never pitch design on any thing else, that is theirs, the crown that belongs to him that converteth many to righteousness, is too rich to receive luster

or commendation from any inferior accession, or acquisition from any thing that the *vestra, yours*] can signifie; He that hath any consideration of the *vestra, yours*, in this work of a Pastor, is the *μισωτής*, the mercenary hireling, that Christ so prejudiceth with the *φύλαξ* and *μήλην περβατών*, he flies, and he cares not for the sheep from no other topick of prooffe, but onely, *ἐτι μισωτής*, because he is an hireling, *Job. 10. 13.* And of what ill consequence 'twas foreseen this would be in the Church, you may conjecture by that one act of the administration of Gods providence in this behalf, constantly observable through all ages. That no Minister of Gods might be forc'd to such viler submissions, driven out of that Apostolical, generous ingenuity (Freely have you received, freely give,) into Gehazi's meannesse, and mercenariness selling and bartering that sacred function, the gifts of the holy Ghost, or the exercise of those gifts; it is no doubt, that Gods providence hath in all ages so liberally provided for endowing of the Church; Among that people where he himself so immediately presided, that, saith Josephus, it could not be called by the style of any other nation, monarchy, aristocracy, but *θεοκρατία*, neither administr'd by Kings or Senates, but immediately by God himself; there the Levites, without any of their own arts or pursuits, were much the richest Tribe of the twelve, lost nothing by having no portion among their brethren; Not to mention their parts in sacrifices and offerings, and their forty eight cities with suburbs, made over to them *Num. 35.* the Lords being their inheritance, i. e. the instating the tithes upon them, was demonstratively as large a revenue to them, as (supposing an equall division) the remainder could be to any other Tribe, yea and larger too, as much as the twelve tenth parts which they received, exceeded the nine, that remained to each Tribe after the decimation, i. e. by one third part of what was left to any Tribe. And among Christians in the infancy of the Church, before the ministry was indowed with any certain portion, yet sure the *κατανοία τῶν ἀγίων*, the Christians selling their lands, and bringing the price of them to the Apostles feet, though not for them to inclose, yet for them to partake of, as well as to distribute, kept them from any necessity of the *quero vestra*, seeking that which was other mens. Nay where that provision was not to be expected, as in their travailes, and journeyings, yet the staff and the scrip are interdicted the Apostles, *Mat. 10. 10.* and under those two phrases, the *quero vestra*, the making any gain by the Gospel, the staff in that place was according to the custome of the *Jewes*, *baculus paupertatis*, the staff of poverty, which Jacob intimates, when he saith, with my staff I went over Jordan, i. e. in another phrase, a poor Syrian ready to perish, particularly *πάστω αλωχίας*, the sign of a Mendicant, (which the Germans call at this day, *bastell Stab*, from the Greek *αἰτῶν*, this begging or craving staff) and this, with the scrip, was forbidden the Apostles in S. Matthew, though in Markes relation, another kind of staff, the staff for travaile be permitted them; To shew Gods absolute

desiring other mens, the *quaro vestra* in the text, yet in want, or defect A
 of that liberality, ingenuity, that is required of the moral man, which
 he there specifies by the *κωμωπλόνε*, exactness even to the partition
 of a Cumin seed, a fault, if observable in a heathen, then sure censura-
 ble in a Christian, and in a Minister vile, and scandalous. When this
 is resolved against in the first place, as illiberal, degenerate and beg-
 gerly, contrary to that generosity, and superiority of mind, that our pro-
 fession should be thought to infuse into us. The next thing I must
 require of you in the *quaro mea*, is a generall unconcernedness in the
 things of this world, using the world as if we used it not, possessing the B
 wealth we have, but not being possess'd by it (for then it turns our
 devil or familiar) as able to part with it at Gods call, as to receive it
 at his gift, pouring it out upon every his intimation, seeking, and pro-
 jecting for advantages to be the better for this false Mammon, by be-
 ing rich in good works, and when we see it a parting from us of its
 own accord, taking a cheerful unconcerned leave of it, retaining so
 much of the Sceptick, as the *ἀτακία* amounts to, an untroubledness
 with these inferior events, and of the Stoick, or wise man in Antoni-
 nus, as *ἐν πῶνι τραγῳδίας*, to act no passionate, lugubrious, tragicall part,
 whatever secular provocation crosses us on the stage. Then 3. An en- C
 tire contentedness with our lot, that duty of the last commandment,
 which is absolutely required to the *non quaro vestra*, or as our
 Apostle interprets himself, the *ἐκ ἐπιπορεύσεως*, not, as we render it,
 not making a gain, but not desiring, coveting any thing that is ano-
 thers. To this purpose excellently Epictetus of old, that he that
 tastes, and carves to himself of those dishes onely, that are set before
 him, reaches not after those that are out of his distance, *αὐτὸς ὅσους*
θεῶν συμπότους, is fit for a guest at Gods table, which you may make, if
 you please, a periphrasis of a Minister; Did I not fear that this were a
 duty of too great perfection for some of my auditors, an *unusquisque*
non potest capere, every one cannot receive it, I should go on with that D
 divine Philosopher, that he that abstains from that which is set before
 him, contemnes that riches, that comes knocking as his dore, *ὁ μόνον*
συμπότης τοῦ θεοῦ, ἀλλὰ καὶ ἐσώμενον, is not onely a guest at his board, but a
 companion in his throne, and that is the pitch, that I would commend
 unto you, If I might hope, you would endeavour after it. But then
 4. and lastly, the *minimum quod sic*; (that that I must not leave you till
 you have promised me, wrastle till break of day, except you will thus
 bless me) the lowest degree, that can be reconcileable or compatible with
 an Apostle, is the not suffering your *quaro vestra*, your hope, or design,
 of secular advantages, gaining of gratuities, gaining of applause, to E
 have any the least influence on your preaching, to intermix never so
 little in your seeking of souls; This is the *καπηλαίειν ἐπὶ λόγον τοῦ θεοῦ*,
 dashing, or imbasing the word of God, corrupting it with our unworthy
 mixtures, making it instrumental to our gain, or popularity, the
 meanest office, the vilest submission in the world. I remember a
 note

- A note of *Priocopus* on 2 Kings, that *Elisha* sending his servant to cure the *Shunnamites* child, forbids him to passe any complement with any by the way; I had thought it had been for speed, but he saith, ὅτι τὸ φιλεῖται, ὅτι φιλοδοξία τὴν θαυματουργίαν καθύκει, he knew his popular humour, and that popularity hinders working of miracles; and then by the same reason we may conclude, that that must needs enervate the word of God, and make it heartlesse and livelesse in our hands, and the Minister that is given to it, will hardly ever work wonders in the curing, or recovering of souls. But that servant you know had another fault, φιλαργυρία, desire of money is ἡ τῆς κακίας μητρόπολις, the mother-city whence all wickedness comes forth, said *Bion* of old, and *Timon* puts them both together, ἀπλησία καὶ φιλοδοξία ἢ κακῶν κορυφαί, insatiate love of wealth and honour are the elements of evill; and 'tis strange to see how truly those wise men were called *vates*, what Prophets they were, what direct Satyrs, those words of theirs are against the times we live in; Our ἀπλησία and φιλοδοξία, covetousness and popularity, are the elements of all the ruine, the seeds of all the desolation that is threatned against this Church, some of us by the notorious scandalous guilt of those two crimes, tempting rash, uncharitable spectators to resolve that those sins are the formalis ratio of a Clergy-man, accidents of the essence and inseperable from the order (and 'tis not the illogicalness of the inference, that will excuse them, that have joyned with Satan in temptation to make that conclusion, nor deliver us from the destruction that followes it. Others of us on the contrary side, but from the same principles, decrying all due either of maintenance, or respect to the Clergy, devesting themselves of all, but contempt and drudgery, hoping (we have just reason to suspect) by flying both to be courted by them both, to have them more sure at the rebound, than they can at the fall, to run from them here most violently, that they may have them alone to themselves when they meet at the Antipodes. What imprudent bargains such men are likely to make, if they should be taken at their words; what skittish things popular benevolence, and popular applause have been alwayes found to be, experience hath taught others. I desire even they that make that choice may never pay so dear for that knowledge; But whatever the error prove in the transitory commodities of this world, it matters little, for wealth and honour are sure things, that we may go to heaven without, and so, for as much as concernes our individuals, are not necessary to us, as Christians; yet can I not assure you, but that they are necessary to us in some degree as Ministers, wealth in a competence to rescue us from contempt; and respect, at least so far as a nequius te despicias, let no man despise thee, to keep us from being utterly unprofitable; some revenue of our own, to keep us from the quæro vestra, and some authority of our own, to inable us from the quæro vos, somewhat

what of either from the *character* of our *office* that we be not *tempted* to seek either by *unlawfull* means to *purchase* the *vestra*, by the *sale* of *vos*, to acquire the *favour* of our *auditors* by the *exposing* of their *souls*. Think but how probable a *fear* this may be, when things come to such a *complication*, that he that hath a *sin* to be *preach'd* against, hath a *benevolence* to be *preach'd* for; he that hath a *wound* to be *cured*, is able to be *thankfull*, if he may be *kindly* used, yea, and to *mult* the *Chirurgion*, if he be too *rough*, when he that hath somewhat to *mend*, hath also somewhat to *give*, a *commutation* to escape his *penance*, whether this may not prove a *temptation* to him that hath no other *livelyhood* to depend on, and consequently whether *rankling* and *gaw-grening*, may not be look'd for, as an *ordinary* title in our *weekly bills*, when the *skinning* of wounds is become the *gainful craft*, and *compliance* and *popularity* the *great Diana*, that *trade* by which men have their *wealth*. But perhaps the most of this is an *extravagance*, I wish and pray it may prove an *unnecessary* one.

There is yet one branch of the *application* behind; the end why *S. Paul* delivered this *text* of mine, that I told you was the *vindicating* his *ministry* from *contempt*, the gaining some *authority* with the *Corinthians*; And let that be our *method* also, to come to that end by the *non vestra sed vos*, not to *acquire* that thin blast of *aire*, that *Camelions* are wont to feed on, but that *solid substantial* estimation, that dwells onely in the account of *God* and the hearts of true *Corinthians*; That that may disperse those *fumes* of *prejudices*, that *Satan* is wont to blast the *Minister* with, when any *saving effect* is to be wrought by his *ministry*, that *unblemish'd reputation* here, that when it is to be had, is a *precious blessing*, very *instrumental* to the *edifying* of others, and is a kind of *coronet* here in this life, *preparatory* to that *crown* hereafter; and sure there is no work of *ours*, that we can justly hope *God* will think fit to reward with such a *crown*, but the *sincere labouring* in the word and *doctrine*, filling our *souls* with the *earnest desire* of *saving* others, espousing it as the sole *felicity* of our *lives*, the one *promotion* that we aspire to, to *people* heaven with *Saints*, to send whole *colonies* of inhabitants thither. 'Twas the *excellence* and *pride* of the *antient Jews*, yea, and the *craft peculiar* to them, saith *Josephus*, ταχυποιτικη, getting of children, propagating miraculously, and the barren was the most *infamous* person among them, Behold I go childlesse, the saddest lamentation, and Give me children or else I dy. and Take away our reproach, most *pathetical Scripture-expressions*; yea, and among the *Romans* the *jus trium liberorum*, the right of three children, you know, what a *prerogative* it was: This is our *trade*, my brethren, to beget children to heaven, and according to the *Law* of the *Goel* in *Deut.* now our *elder brother* (*Christ*) is dead, we are the

A the men who by right of propinquity are obliged to raise up seed to our elder brother. O let it not be our reproach to go thus childless to our graves, at least our guilt, and just accusation to bereave our Saviour of that seed he expects from us, you know what a sin it was to repine at that duty; let not us be wanting to Christ in this so charitable a service, charitable to Christ, that his blood may not have been shed in vain, charitable to others, whom we may by Gods blessing convert unto righteousness, and the charity will at last devolve on our selves, who by this means shall shine as the brightness of the firmament, and as the stars for ever and ever.

The



THE
POOR MANS TITHING.

The XII. Sermon,

Preached in S. Pauls Church before the Lord
Maio^r and Aldermen of the City of London
on the 12. of April, A. D. 1640.

Deut 26. 12, 13.

*When thou hast made an end of tithing all the
tithes of thine encrease the third year —
Then thou shalt say before the Lord thy God —*



E

That the first sound of this text may not possesse
you with an expectation of a *Vicars* plea, a
discourse of *tithes*, and *querulous* investive
against *sacrilege*; and consequently by this
prejudice, your ears and hearts be fortified im-
penetrable and *impregnable* against the *Speaker*,
and the *Sermon*; that I may reconcile the
choice of this text with the imploring and ho-
ping for your *patience*, I shall immediately deliver you from your
fears, by assuring you, that the main of this text is (and the *total* of
my discourse shall be) bent quite toward *another* coast, that
which in the sincerity of my heart, I conceive may best comply
S with

with your *designs*, either as *Christians*, or as *men*, most tend to your *serv'g* of *Christ*, and *enriching* of your *selves*, with the *increase* of your *wealth* here, and *glory* hereafter. And when I have told you this, I cannot choose but say, that I am your *friend*, and for that may claime not as an act of *favour*, but *justice*, the payment of this *debt*, the return of your *patience* in *receiving*, and *care* in *practising* what shall bedelivered.

There was a *double tithing* among the *Jews*, the *every years tithing* and the *third years tithing*, the *every years tithing* you know whose *patrimony*, it was ; but after that was set apart (and presented unto the owners) every *third year* there was another to be raised, over and above, for the *stranger*, the *fatherless*, and the *widow*, as you may see it enacted, c. 14. v. 29. this was called by the *Rabbines* the *second tithing*, and in another respect the *third* by some of them, (the *tithe* for *feasts*, Deut. 14. 23. going for the *second*, and the *tithe* of the *tithes*, which the *Levites* paid the *High-priest*, going for the *fourth*, in that account) but most significantly טעמא פאר דעם ענין the *tithe* for the *poor*, אלוהים דאך, in *Josephus* the *poor mans tithing*, or in the words of this text, the *compleveris decimare anno tertio*, the *making an end of tithing the third year*; Till this were done, there wanted a *compleveris*, what ever other dues were paid, the work was *incomplete*, and upon the performance of that, here is a stock of *confidence* toward *God* for him, that hath done it, a *right* invested on him to all the *abundance* of *Canaan*, v. 15. a justifiable pretension to all *temporal blessings*, which he may depend on, and *challenge* at *Gods* hand, 'twere but a cold expression to say, he might expect by *petition*, I will adde, he may *require* by *claime*, and produce his *patent* for it here in my text, *Cum compleveris*, &c. When thou hast made an end, &c.

This text I have upon advice resolved not to *divide* into *parts*, but my *discourse* upon it I shall, by setting it these *bounds* and *limits* ; 1. That it presents unto you the *duty* of *almes-giving*, by occasion of these words, *Cum compleveris decimare anno tertio*, when thou hast made an end of *tithing* — the *third year*. 2. The *benefit* arising from the performance of this duty, from the *rest*, *Dicas coram Domino*, then thou shalt or mayest say, i. e. hast *right* and *power* to say, before the *Lord thy God*. In our progress through the *first* of these, we shall observe these *gestes* ; 1. We shall begin with the *first*, consider *almes-giving* simply, deducing the *practice* of the *Jews* down to us *Christians*, and so in a manner give you the *history* of *almes-giving*. 2. We shall look into the *poor*, what *portion* ought to issue out of every mans *revenues*, taking our rise from the *practice* of the *Jews*, a *tithe* of all *increase* every *third year*. 3. We shall proceed to the *second*, consider it as a *duty*, and then we shall have done with the *first general*.

In the *second general* we shall shew you, 1. In the *first*, that *confidence*

- A dence or claiming any thing at Gods hands, must take its rise from duty in performance, *Then thou mayest say; then, but not before.* 2. In hypothesis, shew you the connexion between this confidence and this performance, claiming of temporal plenty, upon giving of almes. These are the several posts and stages of my future discourse, the Monogramme drawn in cole, as it were, wherein you may discern the lines and lineaments of the whole body; I must now descend to the filling them up, and giving you them a little more to the life, taking them in the order proposed, very loosely, and very plainly, making provision for your hearts, not your eares, for your future gain and not your present sensuality, and begin with the first general, and in that, the 1st, or almes-giving simply considered, deducing the practice of the Jews down to us Christians, and so give you in a manner the history of almes-giving.

- Though we assert not an equality of worldly riches from any decree either of God or nature, find not any statute of πάντα κοινά, any law of community in any but Plato's institutions, and those never reduced to practice in any one city in the world (attempted once by Plotinus, through his favour with Gallienus, who promised to reside in his Platonopolis, but soon altered his purpose again, as Porphyrie tells us) yet I may suppose it for a granted maxime, that the extreme inequality, that is now so illustriously visible in the world, is not any act of Natures primary intention, or Gods first and general providence; Aristotle may tell us of some φύσις δάλοι, some that Nature hath bored through the ear, to be slaves for ever, and we may believe him, if we can find any ground for it, but of any φύσις πτωχοί colonies of men, sent into the world without any claim or right to any part of the worlds goods, he hath not left us any thing upon record. Nor hath the book of Creation in the Scripture, the Bereish, or natural Philosophy of the Bible given us any hint for such a resolution, that some should be born to riot, and others to famish, some to be gluttoned, and others to starve, that mankind should be thus dichotomized into such extreme distant fates, some to reign in Paradise for ever, others to be thrown over the wall, as out of the Adamites stove, to pine and freeze among thornes and briars. This were an absolute decree of election and reprobation, improved farther than Predestinarians have ordinarily extended it. As we are wont to say of sinne, that 'tis not to be found in Gods Hexameron, no fruit of his Six days labour, but a production of a later date, ingendred betwixt the serpent and the woman, that Incubus and Succuba, the devil and the lower soul; so may we say [of extreme want and poverty, that its nativity is of the land of Canaan, its father an Amorite, and its mother an Hittite: Satan and covetousness brought it into the world, and then God finding it there (whose glorious attribute it is to extract good out of evil) as he did once a σωτήρ out of an ἀσπασίον, redemption of mankind out of the fall of Adam, and

In Vit. Plotin.

so made the *Devil* an instrument of bringing the *Messias* into the world; so hath he in like manner by his particular providence ordered and continued this effect of some mens covetousnesse, to become matter of others bounty, exercise of that one piece of mans divinity, as *Pythagoras* called liberality, and so ex his lapidibus, out of these stones, out of the extreme want, and necessity of our brethren, to raise trophies and monuments of virtue to us, of charity, liberality, and magnificence, of mercy, and bowels of compassion, that most beautifull composition of graces, that most heroicall renounced habit of the soul. So that now we may define it an act of Gods infinite goodnesse to permit, though before we could not allow it reconcileable with his infinite justice, to decree the extreme inequality of earthly portions, the poor man gasping for food, that the rich may have a store-house or magazine, where to lay up his treasures; the careful labourer, full of children, suffered to wrestle with two extremities at once; hunger on the one side; and natural compassion to the helpless creatures he hath begotten, on the other; that thou by thy wealth mayest be that *Elijah* sent from heaven to the famishing forlorn widow, that Godlike man drop'd out of the clouds to his relief, and by the omnipotent reviving power of thy charity, usurp that attribute of Gods given him by the *Psalmist*, that feeds the young ravens, exposed by the old ones, sustain that destitute sort of creatures, that call upon thee. Admirable therefore was that contrivance of Gods mercy and wisdom, mentioned to the *Jews*, not as a threatening, but a promise of grace, one of the privileges and blessings of *Canaan*, the poor shall never cease out of the land, *Deut.* 15. 11. that thou mayest alwaies have somewhat to do with thy wealth, some sluice to exhaust thy plenty, some hungry leech, to open a vein, and prevent the accessse of thy fever, and withall, that thy wealth may ennoble thee, as *Xenocrates* told his benefactors children, that he had abundantly required their father, for all men spake well of him for his liberality to *Xenocrates*, or as benefactors among the heathen were adored and deified, that thus thy faithless, fading, falsehearted riches (which the *Evangelist* therefore styles *Mammon* of unrighteousnesse, onely as ἀδικον is opposed to ἀληθινον, to true durable wealth) may yeeld thee more profit by the profusion, than by the possession (as silver doth by melting, then by continuing in the wedge or bullion, according to that of * *Clemens*, ἡ δὲ ἄρχὴ ἐν πλούτῳ, ἀλλὰ ὁ κατὰ διδόνος πλούσιος, the rich is he that distributes, not he which hath and possesseth; and * *Lactantius*, Divites sunt non qui divitias habent, sed qui utuntur illis ad opera justitie, the rich are they, not which have riches, but use them to works of righteousness) purchase thee by being thus providently laid out, a revenue of renown here, and glory hereafter. You see then the pedigree and genealogy of almes-giving, how it came into the world; Covetousnesse and oppression and rapine, brought in emptinesse, and beggery, and want, then Gods providence and goodnesse, finding it in the world, resolves

* *Ped.* 1. 3. c. 6.* *L. de just. cap. de offic. viri nst.*

A to continue it there, to imply the *treasures*, and exercise the charity of others.

Now for the *practice* of the world in this great affair, we cannot begin our survey more properly, then from the *text*, there to behold Gods opinion, or judgement, in this point, by the *rules* he hath given to be observed in this city of God, his own people of the *Jews*, whilst they were managed by God himself. The *priesthood* was the peculiar lot of God, and therefore may well be allowed the *προτοκλίσια*, feeding first at Gods feast; And the *poor* next after them were taken care of by God himself, *Lazarus*, as it were, in *Aarons*, as once in *Abrahams* bosome, next to the priest in the temple as to the Patriarch in heaven; a tithing for the priest, and when this was done, every third year, a tithing for the poor: The withholding of the former was sacrilege, and of the latter, *furtum interpretativum*, say the *Schools*, interpretative theft, and the *Casuits* to the same purpose, that though our goods be our own, *jure proprietatis*, by rights of propriety, yet they are other mens, *jure charitatis*, by rights of charity; the rich mans barn is the poor mans granary, nay murder too as we may conclude from the words of the wise man, the poor mans bread is his life (and that is sometimes thy *dole*, on which his life depends) and then, as there it followes, he that deprives him of it (so doth the unmerciful, as well as the thief) is a murderer. Nay farther, that murder one of the deepest dye, a *fratricidium*, like *Cains* of *Abel* his brother, and therefore as that is a *clamans de terra*, crying for judgement from the ground, so hath this a *clamet ad Deum contra te*, cry to God against thee, *Deut. 15. 9.* I will adde, at least so long as the state of the *Jews* lasted, it was sacrilege too. Shall we proceed then, and ask, when the state of the *Jews* expired, did almes-giving expire with it? was charity abrogated with sacrifice? turned out of the world for an antiquated, abolish'd rite, for a piece of *Judaisme*? The

B practice of some Christians would perswade men so, that the sword that *Christ* brought into the world, had wounded charity to the heart, that he had left no such custome behind him to the Churches of God, that Christianity had clutch'd mens hands, and frozen their hearts into an *Embiduere*, as *Arrian* calls it, inverted that miracle of *Christs*, returned the children of *Abraham* into stones. Physicians tell us of a disease converting the womb into a firme stone, and the story in *Crollins* of a *Αιδωνιαστος*, a child of a perfect stony substance, is asserted by many others. Now the unhappiness of it is, that the Hebrew *רחם* that signifies a womb, by a little varying of the punctuation, signifies

C mercy also, and bowels of compassion, whereupon *Hos. 1. 11.* the *Septuagint* instead of *רחם* have put *μῆτρα*, instead of mercy, a womb; and alas the same disease hath fallen upon the *רחם* in that other sense, the bowels of mercy in many Christians are petrified, transubstantiate into stones, pure mine and quarry, and so we Ministers, *damnati ad metalla* (that old *Romane* punishment) condemned to digge

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in those mines, and by all the daily pains of preaching and exhortation, able to bring forth nothing but such λίθοναρία, stones instead of bread. A

But I hope, my brethren, the practice of those some shall not be accepted as authentick evidence against Christ, to defame and dishonour our most glorious profession, whose very style is [Brethren] whose livery [Charity] and Character that they love one another. I know not how unmercifull and hard-hearted the Christian world is now grown in its declination, as covetousness is generally the vice of old age, I am sure, 'twas open-handed enough, in its youth, witness that most antient primitive Apostolical institution of the Offertory in the Sacrament, that which was so considerable a part of that holy rite, that it gave denomination to the whole, the Eucharist styled κοινωνία communion, distinctly from this custome of bringing every man out of his store, and communicating to the necessities of the Saints, as it is 2 Cor. 8. 4. κοινωνία τῆς διακονίας οἰς τοὺς ἁγίους, the communion, or fellowship as we render it, more fully the communicativeness, or liberality of administering to the Saints, and is therefore by us rendered liberality, 1 Cor. 16. 3. Many excellent observations might be presented to you on this occasion, necessary for the understanding many places in S. Paul, especially of c. 11. of 1 Cor. but you will easily forgive me the sparing this pains, in this place; Let it suffice that we find in that chap. that at those holy meetings there was always a table furnish'd out of the bounty of communicants, for a common feast unto all the faithful; the rich might have leave to bring more than his poorer brother, but not to take place by that bounty, not to pretend any propriety to what he had brought, which is the meaning of the ἵδιον δύναντο every man his own supper, and the προλαμβάνειν ἐν τῇ φαγῇ, taking precedence of others in eating, the rich to eat all, and the poor none, one to be hungry, and the other drunken, the fault which he there found with the Corinthians; Nor did the custome of liberality, annex'd to the Sacrament in those days expire or vanish with the Apostles; The practice rather increased, then abated among their successors; Witness that προσφορά or oblation, first of all the fruits of the season, as an offering of first-fruits; afterwards onely ἄρτου καὶ κρέματος, of bread and wine mingled with water, which the brethren or faithful, i. e. in the antient style, the Communicants are said to bring, and present at the altar or table of the Lord, for the furnishing of the table with part, and refreshing the poor with what was left. These are the προσφοραί oblations in the * Constitutions, at least one sort of them, one being for the Priest, the other for the poor, and again, αἰ οἰς τοὺς ἀπορούμενος ἐκπορεύεται, the doing good to them that want, the very word in S. Paul ἐκπορεύεται καὶ κοινωνίας, to do good and communicate, Heb. 13. 16. and τὰ ἐκπορεύεσθαι ὅτι προέρχεται παντὶ ἐκείνῳ, voluntary oblations for the poor; These are contained under his general head of καρποφορεῖσθαι, bringing of fruits, of which he hath a * Chapter, and * κυριακὰ σωματῶν.

* l. 2. c. 55.
* Ch. 25.

* Lib. 7. c. 30.
* lb. c. 29.

- A *συνεσφοδία*, the Lords offerings, and * *ἐλεημοσύνη*, almes and other where *ἐκείνη τοῖς πτωχοῖς χορηγούμενα*, voluntary gifts distributed to the poor; And observable it is from those, and other ancient constitutions, that 'twas a punishment for some men, used in the Church, not to receive them to the *offertory*, who yet were not so great malefactors, as to be kept from some other privileges of Christians; This was called, *κοινωνία χωρὶς προσφορῆς*, communicating without the offertory, frequently in the *Ancyane* and *Nicene Councils*; and therefore *Epiphanius* having mentioned the faults, for which offenders were excommunicated, as *πορνεία, μοιχεία*, fornication, adultery, &c. he addes, *προσφορῆς λαμβάνει πρὸς ἧς οὐ ἀδικούντες οὐδὲ παρανομούντες ἀλλὰ δικαίως βίοντες*, the Church receives not offerings from the injurious, &c. but from just livers, noting that all but the *δικαίως βίοντες*, those that live justly were interdicted the privilege of offering or giving to the *Corban*. Thus in *Clemens* was not the oblation received from the unjust publican who exacted *πρὸς τὸ διατίταγ μῆτρον*, above what was appointed, and so for executioners, whose oblation being the price of blood was not suffered to come into the *Corban*, no more than the thirty pieces of silver, that *Judas* took to betray Christ, *Mat. 27. 6*. An excellent consideration for us to meditate on, that the being excluded from the *Offertory*, being denied the privilege of giving almes or being bonnisfull to the poor, went for a very great punishment; and so sure the duty, a special part of piety and publick service of God. And therefore the custome being either neglected, or intermitted at *Constantinople*, *S. Chrysostome* took care for the restoring it again, and thereupon made that excellent oration upon that subject, where from antiquity he proves the use of the *Offertory* on the Lords day, and mentions the *Corban*, or treasury where 'twas wont to be put. I have been the more large on this particular, because it hath in all ages been accounted a prime piece of Christianity, (a special part of divine worship saith *Aquinas*) the observation of which is yet, thanks be to God, alive among us, especially if that be true, which *Pamelius* cites out of *Honorius*, that instead of the ancient oblation of bread and wine, the offering of money was by consent received into the Church, in memory of the pence in *Judas* sale. Onely 'twere well, if we were a little more alacrious, and exact in the performance of the duty, and more care taken in the distribution, especially that that notorious abuse of this most Christian custome, which they say (I hope unjustly) some part of this city is guilty of, in converting this inheritance of the poor into a feast of entertainment for the Officers of the Church, may be branded, and banish'd out of kenn. It is yet but a sin, which like some in *Aristotle*, hath never a name, had never yet the honor to be forbidden, if it should chance to live to that age, thrive and prove fit for an *ὀνομαδωτά* the imposition of a name, let me have the favour to Christian it, A new-foundd sacrilege, a most inhumane at once, and unchristian profanation; And if you want an embleme for it, that

antient

c. 7.

The Twelfth Sermon.

ancient piece of *Nathans* designing will serve the turn, the rich man
 feasting on the poor mans ewe lamb, his luxury maintained by the
 others blood. 'Twere an admirable work of *Ecclesiastick* discipline,
 some way or other to bring the *Corban* in such favour with us, that
 it might prove a bank or storehouse in every parish, able to supply the
 wants of all; but much better, if we would fall in love with it our
 selves, as a way of binding up both the tables of the Law into one
 volume, of ministering both to God and man, by this one mixt act of
 charity and piety, of mercy and of sacrifice, and so, in the wise mans
 phrase, to lay up our riches in Gods Storehouse, without a metaphor.
 But if it please you not, that any body (though in the resolution it
 be *Christ* himself) should have the disposal of your almes as charity
 now adaies is a pettish wearish thing, ready to startle, and pick a quar-
 rel with any thing that comes to meddle with it, then shall I not
 pursue this design any farther. So thou art really, and sincerely affe-
 cted to the setting out of the third years tithing, thou shalt have my
 leave to be thine own Almoner, have the choice of the particular way
 of disposing, and ordering it thy self. And yet three things there are,
 that I cannot choose but be so pragmatical, as to interpose in this bu-
 siness; 1. For the *quando*, when, this *tithe* should be set out; Let it
 not be deferred, till the *Will* be a making, till death forces it out of
 our hands, and makes it a *non dat sed projicit*, onely a casting over
 the lading, when the ship is ready to sink, nor yet till our coffers be
 ready to run over, till a full, abundant provision be made for all
 that belong to us, for that is to feed the poor like the dogges, onely
 with the oris of the childrens table; but as other *tithes* are paid, just
 as the increase comes in, presently after the whole field is reap'd, so
 must the poor mans tithing also; set out, I say, then dedicated to that
 use that we may have it by us at hand, told out ready, when the
 owner calls for it. 'Twas a thing that *Antoninus* recounts as matter
 of special joy, and that which he numbers amongst the felicities, for
 which he was beholden to the Gods that he was never ask'd of any,
 that he thought fit to give to, that he was answered by his Almoner,
ὅτι οὐκ ἔτι χεῖματα ἔδει γίνεσθαι, that there was not store at hand to perform
 his will. A most joyous, comfortable thing, in that heathen Emperors
 opinion, and yet that, that will hardly be attained to, unless we
 take some such course as this mentioned in *terminis* by S. Paul,
1 Cor. 16. 2. Upon the first day of the week let every one of you lay
 by him in store as God hath prospered him, that there be no gathering
 when I come; a weekly provision laid in, and ready innumerate for this
 purpose, that you be never surprized on a sudden, and so disabled
 to performe this duty. 2. For the *quibus*, I would answer to all,
 whom *Christ* hath made our neighbours and brethren, and I know
 not any that are excluded from this title. But you would then think
 I were set to sollicite against the lawes of this realme, and plead the
 cause of the idle wandering beggar, that most savage, barbarous unchri-
 stian

- A sian trade among us, let, a man would think, in the *streets* by the devill, on purpose to *pose*, and *sire*, and *nonplus* mens charity, to dishearten and weary them out of this *Christian* duty. No, we have a countermand from the *Apostle* against these *atantivartie*, disorderly walkers, 2 *Thes.* 3. 7. that if any would not labour, neither should he eate, v. 10. the best *almes* for them, the seasonablest provision and charity to such, is the careful execution of *lawes* upon them, to set them every one single in an *orbe* to move in, by that means perhaps to teach them the skill in time to be *almes-givers* themselves, at least to become fit to be *receivers*; For such, of all others, is the
- B *fixt*, *stationary*, diligent labouring poor man, whose *motion* is like that of the trembling *sphere*, not able to advance any considerable matter in a *whole* age, be they never so *restlesse*, whose *hands*, with all their *diligence*, cannot give content to the *mouth*, or yeeld any thing but *stones* many times, to the *poor child* that calls for *bread*. All that I shall interpose for the *quibus*, shall be this, that seeing a *doe good* to all, is now sent into the world by *Christ*, and that but little restrained in any *Christian* kingdome, by an *especially* to the *household* of *Saints*, (all *Christians* being such) and seeing again, no man hath *hands*, or *store* to feed every mouth that gapes in a kingdome, or particularly
- C in this *populous* city, we may do well to take that course that we use in composing other *difficulties*, *referatur ad sortem*, let the *lot* decide the *main* of the *controversie*, and reserving somewhat for the *publick*, somewhat for the *stranger*, somewhat for *common calamities*, somewhat as 'twere for the *universal* motion of the whole *body*, somewhat for *excentricks* and *epicycles*, let the place, whereon our *lot* hath cast us, be the *principal orbe* for our *charity* to move in, the special *diocess* for our *Visitation*. And when that is done, and yet, as 'tis in the parable, there be still *room*, *store* left for *others* also, then to *enlarge*, as far as we can, round about us, as *motion* beginning at the *center* diffuses it self uniformly, sends out his *influence* and *shakes* every part to the *circumference*; and happy that man, who hath the *longest arm*, whose *charity* can thus reach *farthest*. The third thing is that my *text* obliges me to, the *how much* out of every mans *revenues* may go for *poor mans due*, which brings me to the *second* particular, the *now* here mentioned in these words [*tithing all the tithes of thy increase the third year.*]
- D

- E That there was a *now* defin'd by *God* to the *Jews* charity, a proportion for every man, not which they might not exceed (for there were other ways of *vent* for their *charity* mentioned, beside this) but which no man was to go *under*, is manifest by the *text*, and c. 14. of this *book*; the *proportion* you see a *tithe*, or *tenth* part of all the *increase*, not yearly, but onely every *third year*, to raise a *bank*, as it were, for the maintenance of the *poor*, till that year came about again. This if we would dissolve into a yearly rate, and so discern the *Jewish now* more perfectly, it is equivalent to a *thirtieth* part every

every year the *Jews* whose yearly revenue amounted to thirty shekels, was every third year to pay three of them to the use of the poor, that is in effect, one for every year, the triennial tenth being all one with an annual thirtieth: The account is clear, and no man but hath *Arithmetick* enough to conclude, that a thirtieth part is the third part of a tenth, and so a tenth every third year, is all one with a thirtieth every year. I shall insist on this no farther, than to tell you that *Gods* judgement in this *affaire* is worth observing, that almes-giving or mercifulnesse being a dictate of nature, but that like other such *Laws*, given onely in general termes, for the *use*, but not so as to descend to particular cases; It pleased *God* to his people the *Jews*, to express his judgment at that time, in that state, for the *use*, how much was by *Law* to be laid aside for that use out of every ones increase.

Now if I should press this practice of the *Jews* as matter of obligation, or prescription to *Christians*, that you are not in conscience to do less, than the *Jews* were bound to do, every man to set apart a thirtieth of his yearly revenue, or increase, for the use of the poor brethren. I know not how you would take it; many would startle at the newes of the doctrine, many more when they came to the practice of it, many quarrels you would have against it; He that were merciful already, would think his gift would become a debt, his bounty duty, and so be wrongd and robd of the renown of his charity, by this doctrine; and the covetous, that were not inclined to giving at all, would complain that this were a new kind of ghostly stelsb, a way of robbing him out of the pulpit, of burthening his conscience, and lightning his bags, and both joyne in the indictment of it for a *Judaical*, antiquated doctrine, that hath nothing to do with *Christians*. And therefore to do no more, then I shall justify from the principles of the Gospel; I shall confesse unto you, that this precept, as it was given to the *Jews*, is not obliging unto *Christians*, and therefore I have not yet told you it was, but onely gave you to consider, what *Gods* judgment was for the *use* to his own people. Onely by way of application to our selves, give me leave to adde these four things, which I shall deliver in as many propositions; 1. That mercifulnesse, or charity or giving almes is no part of the Ceremoniall Law, which is properly *Judaisme*, but of the eternall law of reason and nature, part of the oath or Sacrament, that is given us, when the fiat homo is first pronounced to us, a ray of *Gods* mercifulnesse infused into us, with our humane nature; in a word, that mercifulnesse is all one with humanity, a precept of the nature, the God the soul we carry about with us. 2. That being so, it comes within the compass of those *Laws*, that *Christ* came to καταλῦσαι ἀλλὰ πληρῶσαι, not to destroy but to fulfil, i. e. as the *Fathers* before Saint *Augustine*, generally interpreted it, to improve it, set it higher than it was before, require more of *Christians* than ever was exacted of the *Jews* or heathens by the *Law* of *Moses* or

- A or of Nature. Thus * Irenaus, mentioning Christ's improvement of the Law, *pro eo quod est, Non machaberis nec concupiscere praeceptis*, for, Thou shalt not commit adultery, thou shalt not look to lust, he adds, *pro eo quod est decimare, omnia qua sunt pauperibus dividere*, instead of tithing (this third years tithing) thou shalt divide all thou hast to the poor, give them some plentiful part of it. And this saith he, an act of Christ, *non solventis, sed adimplentis, extendentis, dilatantis legem*, not loosing, but filling up, extending, dilating the Law. And * Saint Hierome, on 2 Cor. 8. 20. avoiding this that no man should blame us — explains it thus, lest any should say, how did Christ fill up or fulfil the Law, *cum videamus Christianos non tantam eleemosynam facere quantum fieri in lege praeceptum est*, when we see Christians not give so much almes, as was by the Law of Moses prescribed to be given. 3. That there were among the Jews two sorts of mercifulness, the first called literally righteousness, and by the Septuagint, when it belongs to works of mercy, is rendred sometimes *δικαιοσύνη* righteousness, sometimes *ἐλεημοσύνη* mercy, and this is that mercifulness that Moses's Law required of the Jewes, and so was part of their righteousness, he was a breaker of the Law, that did neglect it, and so *opera iustitia in Laetantius*, the works of righteousness, meaning works of charity, by that phrase. The second was mercy, i. e. an higher degree of charity, rather benignity, mercifulness, being full of good works and this was more than their Law exacted, and therefore was styled goodness, as that was more than righteousness. 4. That by force of the second proposition, and by the tenure of Evangelical perfection, that Christ commended to his disciples, this highest degree of mercifulness among the Jews is now the Christians task, and that, to him that will be perfect, yet in an higher degree, not onely that degree, which the Law required of the Jew, a little raised, and improved by us, for that will be but the Christians righteousness, but even the benignity of the Jews, abundance of mercy, improved and enlarged by us also. And from these premises if I may in the name of God take boldness to infer my conclusion, it can be no other than this, That the proportion to be observed by the Christian almes-giver, to speak at the least, must be more in any reason than the thirtieth part of his revenue or increase; The thirtieth is but equivalent to the third years tithing of the Jews, which was their righteousness, that which they were bound to do by the Law, the Pharisee, did as much, and Christ tells us, that except our righteousness, *δικαιοσύνη ὑμῶν*, the very word that signifies the legal almes-giving many times in the Bible, and who knows but it may do so here, of this there is no doubt, but it belongs to charity, or duty toward men in its latitude, of which almes giving is one most special part, and except our righteousness exceed the righteousness of the Scribes and Pharisees we shall in no wise enter into the kingdom of heaven, the text, on which that heavenly Gospel-Sermon was preach'd upon the Mount. If we have any design toward Evangelical perfection, toward

* L. 4. c. 37.

* Tom. 3. p. 226. A.

the Christian pitch, the abundance of goodness and mecciffulness, as that is improved by Christianity, then this third years tithing will prove but a beggarly, thin proportion, that, that a Jew, if he were a religious one, would have been ashamed of. But be our aimes never so moderate, if a door-keepers place will serve our turn, to be one of the *Nethinim*, of the meanest rank in the kingdom of heaven, yet still we must exceed that proportion of the Jews righteousness, their third years tithes, that they were bound to, or else we are strangely mistaken in Christianity. I am unwilling to descend to the arraigning or indicting, or so much as examining any man here, for the omissions of his former life in this kind; my humble lowly-est request is, that you will do it your selves, and if either through ignorance you have not reckoned of it as a duty, or through desire to thrive in the world, you have omitted to practice it heretofore, you will now at last at this instance, take it into your consideration, and remember that there is such a thing, as charity, (a pale, wan, despised creature) commended to Christians by Christ, not to suffer it any longer to go for one of those Magicians Serpents, which faith like Moses's rod is appointed to devour, if it do, know this that that rod is the verier serpent of the two; and for the quickning that resolution in you, I shall proceed unto the third particular, the *third*, to consider it as a duty, and so to make an end of my first general.

In this slothfull, but confident age of the world, 'twere admirably worth ones pains to instruct men, what duty is, now under the Gospel, what the very word signifies in a Christian Nomenclature. There are so many descants of fantastical brains on that plain song of the Apostles, *We are not under the law, but under grace* that 'tis scarce agreed on among Christians, what 'tis to be a Christian, nothing more unresolved, than what 'tis, thats now required under the second Covenant, as necessary to salvation. One thinks that the beleev'ing all fundamentals is the *ἡ ἀναγκαῖον*, the only qualification for a Christian, and what hath duty to do with that? Another makes the Gospel consist all of promises of what shall be wrought in us, and on us by Christ, and so gives an absolute Supersedeas for duty, as a legal out-dated thing, that is utterly antiquated by grace. Another contents himself with purposes and resolutions, thin, aery inclinations to duty, and is utterly indifferent for any performance, doubts not but to pass for a Christian, as regenerate as S. Paul, when he wrote, c. 7. to the Romans, though he never do the good that he resolves, live and dy carnal and captived and sold under sin. A fourth dissolves all to a new-found faith; A full persuasion, an absolute assurance, that he is one of Gods elect, is abundantly sufficient to estate himself in that number, a piece of magick, or conjuring, that will help any man to heaven, that will but phansy it, enroll their names in the book of life, in those sacred eternal diptychs, by dream-

- A dreaming onely that they are there already. Others there are, that seem kinder unto *duty*, are content to allow *Christ* some return of performances for all his sufferings, yet you see in the Gospel, 'tis in one but the patience of hearing him preach, A [Lord thou hast taught in our streets] we have heard so many Sermons, passes for a sufficient pretension to heaven, in another, the communicating at his table, [We have eat and drank in thy presence] a sufficient viaticum for that long journey, a charme, or amulet against fear or danger, in a third, the diligence of a bended knee, or solemn look of formal-outside-worship, must be taken in commutation for all other duty, and all this while religion is
- B brought up in the Gentilemans trade, good cloths and idleness, or of the Lillies of the field, vestiri & non laborare, to be clothed and not labour, duty is too mechanical a thing, the shop or the plough, the work of faith, or labour of love are things too vile, too sordid for them to stoop to; heaven will be had without such solicitors. Shall I instance in one particular more? that Satan may be sure that duty shall never rescue any prey out of his hands, one thing you may observe, that most men never come to treat with it, to look after, to consider any such thing, till indeed the time comes that no man worketh, till the tokens be out upon them, till the cry comes, that the bridegroom is ready to enter, that judgement is at the doore, and then there is such running about for oile, as if 'twere for extreme unction, and that a Sacrament to conferre all grace ex opere operato on him, that hath scarce life enough to discern, that he received it; The soul sleeps in its senement, as long as its lease lasteth, and when tis expired, then it rouseth, and makes as if 'twould get to work, the Christian thinks not of action, of duty, of good works, of any thing, whilest life and health lasteth, but then the summons of death wake him, and the prayers which he can repeat, while his cloaths are putting off, shall charme him, like opium, for a quiet sleep. Thus doth a death bed
- D repentance, a death bed charity, a parting with sins and wealth, when we can hold them no longer, look as big in the Calendars of Saints, stand as solemnely and demurely in our diptyckes, as judgement and mercy and faith, that have borne the heat and burthen of the day; Our hearts are hardened, while it is to day, against all the invasion of Law or Gospel, judgements or mercies, threats or promises, all Christs methods and stratagems of grace, and just at the close of the evening, the shutting in of night, we give out that the thunderbolts hath converted us, the fever came with its fiery chariot, and hurried us up to heaven; *Surdus & mutus testamentum facit*, quite against Justinians rule; he that hath sent out most of his senses before him, and retains but the last glimmering of life, is allowed to make his Will and reverse all former acts by that one final. Satan hath all the man hath to give, under hand and seal, all his life time, the spring especially and verdure of his age, the children pass through the fire to Moloch, and just as he is a dropping out of the world, he
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makes signs of cancelling that will, and by a dumb act of revocation bequeaths his soul to God, and his Executor must see it paid among other legacies, and all this passes for legal in the Court, and none of the Canons against the ancient Clinici can be heard against them; The greatest wound to duty, that ever yet it met with among Christians. Thus do our vain phantasies, and vainer hopes joyn to supplant duty and good works, and dismiss them out of the Church, and if all or any of this be orthodox divinity; then sure the duty of alms-giving will prove a suspected phrase, heretical character, of an heretical stamp, and then I am fallen on a thankless argument, which yet I must not retract, or repent of, but in the name of God, and S. Paul, in this way that these men call heresie, beseech and conjure you to worship the God of your fathers. For this purpose shall I make my address to you in Daniels words, Dan. 4. 27. Break off your sins by righteousness and your iniquities by shewing mercy to the poor, righteousness and mercy, the two degrees of alms-giving, that I told you of; I hope that will not be suspected, when he speaks it. Shall I tell you what duty is, what is now required of a Christian, and that in the prophet Micah's phrase, Mic. 6. 8. And now what doth the Lord thy God require of thee but to do justice, and to love mercy, and to walk humbly with thy God, justice and mercy, the two degrees of alms-giving again, that I told you of, and I hope it will not prove offensive, when he speaks it. Shall I tell you of a new religion, and yet that a pure one, and the same an old religion, and yet that an undefiled (for so the beloved disciple calls this duty of charity a new Commandment, and an old Commandment, 1 Joh. 2.) it shall be in S. James his words, Jam. 1. 27. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widow in their affliction, and to keep himself unspotted from the world. Shall I tell you in one word, that though heaven be given us freely, yet alms-giving is the consideration mentioned in the conveyance, that men are acknowledged the blessed of God, and called to heaven, upon the performance of this duty, that although it pretend not to any merit, either *ex congruo* or *condigno*, yet 'tis a duty most acceptable in the sight of God, that alms giving is mentioned, when assurance is left out, charity crown'd, when confidence is rejected? I love not to be either magisterial or quarrelsome, but to speak the words of truth and sobriety, to learn, and if it be possible to have peace with all men; onely give me leave to read you a few words, that Saint Matthew transcribed from the mouth of Christ, Mat. 25. 35. Then shall the King say to him on his right hand (who should the King be, but Christ himself?) Come ye blessed of my Father, receive the Kingdom prepared for you from the foundation of the world. For I was an hungred and ye gave me meat. Tell me in the name of truth and peace, who now were they, for whom the Kingdom was prepared from the foundation of the world; who were there the objects of that great doomes-

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A dooms-day election, his *Venite benedicti*? If Christ do not tell you neither do I, the text is of age let it speak for it self; For I was an hungry and ye gave me meat. If all this will justify the doctrine, and make this text Christian, perswade your judgements, that charity may be the queen of heaven (*maxima autem harum charitas*, the greatest of these is charity) without affront, injury done to any other grace; I hope it will be seasonable for your practice also, as it hath been for your meditation, become your hands as well as it doth now your cares.

B And to infuse some life, some alacrionesse into you, for that purpose, I shall descend to the more sensitive, quickning, enlivening part of this text, the benefits arising from the performance of this duty, *Dicas coram Domino*, then thou shalt or mayest say before the Lord thy God. And in that I promised you two things; 1. To shew you in this, That confidence or claiming any thing at Gods hands, must take its rise from duty in performance. 2. In hypothesis, to give you the connexion betwixt this confidence, and this performance, claiming of temporal plenty upon giving of alms.

1. In this; That confidence, or claiming any thing at Gods hands must take its rise from duty in performance.

C If there be any doubt of the truth of this, I shall give you but one ground of proof, which I think will be demonstrative, and 'tis that, that will easily be understood, I am sure, I hope, as easily consented to; That all the promises of God, even of Christ in the Gospel, are conditional promises, not personal, for the Law descends not to particular persons (and in this the Gospel is a Law too, *νόμος πίστις* the Law of faith) nor absolute, as that signifies irrelative or exclusive of qualifications or demeanure, for that is all one with personal, and if either of those were true, then should Christ be what he renounces a *πρωτοκόπτης* an acceptor of persons and individual entities, and so the mercies of heaven, belong to Saul the persecuter, as truly as Paul the Apostle, Saul the injurious, as Paul the abundant labourer, Saul the blasphemer, as Paul the martyr: It remains then, that they be conditional promises, and so they are explicitly, for the most part the condition, named, and specified, 2 Cor. 6. 17. Come out and be you separate, and touch not the unholy thing; a the condition ye see set foremost in the Indenture, and then, I will receive you — and therefore most logically inferres the Apostle, in the next words the beginning of c. 7. Having therefore these promises let us cleanse our selves from all filthyness of flesh and spirit, perfecting holyness in the fear of God. Had the promises been of any other sort, but the *ἐπαγγελίας ταύτας* these, i. e. conditional promises, the Apostles illation of so much duty cleansing and perfecting, had been utterly unconvulsive, if not impertinent. So Rom. 8. 28. All things work together for good; to whom? to them that love God, *καὶ τοῖς καλοῖς ὕμιν*, to them that are called according to purpose,

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the word [called] a *noun* in that place not a *participle*, noting a *real*, not onely *intentional* passion, those that are wrought upon by Gods call, and are now in the catalogue of the *ἀγαπῶντες τὸν Θεόν*, the lovers of God, and that is the condition in the subject; and then to them that are thus qualified, belongs that chain of mercies, predestination, vocation to a conformity with Christ, justification, glorification, immediately ensuing. You see the proof of my ground by a taste or two. Now what condition this is, that is thus prefix'd to Gospel-promises that is not obscure neither; Not absolute exact, never sinning, perfect obedience, that was the condition of the first covenant; made in paradise, when there was ability to perform it, but a condition proportioned to our state, sincerity in lieu of perfection, repentance in exchange for innocence, evangelical instead of legal righteousness, believing in the heart, i. e. cordial obedience to the whole Law of Christ, impartial without hypocrisie or indulgence in any known sin, persevering and constant without apostacy, or final defection, and at last humble without boasting. If you will come yet neerer to a full sight of it, sometimes regeneration or new life is said to be the condition, Except you be born again you can in no wise enter. Neither circumcision nor uncircumcision, but a new creature. Sometimes holiness, without which *nemo Deum*, no man shall see the Lord: Sometimes repentance in gross, nay but except you repent; sometimes in the retails, repentance divided into its parts, he that confesseth and forsaketh shall have mercy; sometimes repentance alone, but now commands all men every where to repent, as if all duty were contained in that; sometimes in conjunction with faith, repent you and believe the Gospel, sometimes faith, sometimes love, sometimes self-denial, sometimes mercifulness, sometimes hope, but that *ἡ πίστις τὴν ἐλπίδα*, a this hope] that sets us a purifying, every one of these, when you meet them single, goes for the onely necessary, the adequate condition of the Gospel, to teach you to take them up all, as you find them, leave never an one neglected, or despised, lest that be the betraying of all the rest, but make up one jewel of these so many lesser gemmes, one body of these so many limbes, one recipe compounded of so many ingredients, which you may superscribe *καθολικόν*, Catholicon, or the whole duty of man. From this general proposition, without the aid of any assumption, we may conclude demonstratively enough, promises of the Gospel are conditional promises, therefore all confidence must take rise from duty. Duty is the performance of that condition, and to be confident without that, is to conclude without promises, and consequently to claime justification, or pardon of sins, before sanctification be begun in the heart, to challenge right to heaven, before repentance be rooted on earth, to make faith the first grace, and yet define that assurance of salvation, to apply the merits of Christ to our selves the first thing we do, and reckon of charity, good works, duty, as fruits and effects, to be produced at leisure, when that faith comes

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A comes to *virility* and *strength* of *fructifying*. What is all or any of this, but to charge *God* of *perjury*, to tell him that *impentents* have right to *heaven*, which he *swears* have not, or to forge a new *lease* of *heaven*, and put it upon *Christ*? the *calmest* style I can speak in, is, that it is the *believing* of a *lie*, and so not *faith*, but *folly*, an *easie* *cheatableness* of heart, and not *confidence* but *presumption*. Hope a man may without *actual* performance of duty, because he may *amend* *hereafter*, though he do not now, and so that *possibility* and that *futurety* may be ground of *hope*, but then this *hope* must set us presently upon *performance*. He that hath this *hope* purifies himself, or else it is not that *grace* of *hope*, but an *avidia* a *goutful* *daringness* of soul, a *tumour*, a *disease*, a *tympany* of *hope*, and if it swell farther then it *purge*, if it put on *confidence* before *holiness*, this *hope* may be interpreted *desperation*, an *hope* that maketh *ashamed*, an utter *destitution* of that *hope* which must bestead a *Christian*. O let us be sure then, our *confidence*, our *claims* to *heaven* *improve* not above their *proportion*, that we preserve this *symmetry* of the parts of *grace*; that our *hope* be but *commensurate* to our *sincerity*, our *daringness* to our *duty*. A *double* *confidence* there is, *pro statu*, and *Absolute*; *pro statu*, when upon survey of my *present* constitution of soul, I claim right in *Christ's* *promises* for the *present*, and *doubt* not but I shall be *blest*'d, if I be *found* so *doing*: *Absolute*, when at the *end* of *life*, and *shutting in* of the *day*, I am able to make up my *reckonings* with *S. Paul*, I have *fought* a *good fight*, I have *finished* my *course*, I have *kept* the *faith*, *henceforth* there is laid up for me a *crown* of *righteousness*, a *crown* of *felicity*. I have *done* what I had to do, and now *nothing* behind but to receive my *pay*.

D I have been too long upon the *general* consideration of the *connexion* between *confidence* and *duty*, if it were an *extravagance*, I hope 'twas a *pardonable* one; I descend with speed to the *hypothesis*, the *connexion* betwixt this *confidence* and this *performance*, claiming of *temporal* plenty upon *giving* of *alms*, my *last* particular. And that I shall give you clearly in this *one* *proposition*; That *alms-giving* or *mercifulness* was never the *wasting* or *lessening* of any mans *estate* to himself or his *posterity*, but rather the *increasing* of it. If I have delivered a *new doctrine*, that will not presently be *believed*, an *unusquisq; non potest capere*, such as every *auditor* will not consent to, I doubt not but there be *plain texts* of *Scripture*, more then one, which will assure any *Christian* of the *truth* of it. Consider them

E at your *leisure*, *Psal.* 41. 1. 2. *Psal.* 112. all to this purpose, *Prov.* 11.25. & 12. 9. & 19.17. and 28.27. Adde to these the words of *Christ*, *Mat.* 10.30. which though more *generally* delivered of any kind of *parting* with *possessions* for *Christ's* sake, are applied by *S. Hierom* to the words of *Solomon*, *Prov.* 11.24. There is that scattereth and yet increaseth, *quia centuplum accipiet in hoc tempore*.

Tom. p. 88.

temper, because, saith he, they receive an hundred fold in this world. A
And that no man may have any scruple to interpose, 'tis set in as
large, and comprehensive a style, as the art, or covetous, scrupulous wit
of man could contrive for his own security. There is no man who
shall not —

All which being put together must (to my understanding) make
it as clear to any, that acknowledges these for Scripture, as if the
דַּוִּד daughter of voice were come back into the world again,
and God should call to a man out of heaven by name, bid him re-
ceive that poor man, and he should never be the poorer for it. 'Tis
not now to be expected of me in conscience having produced this kind B
of proof, the express texts of Scripture, to adde any second to it.
I might else farther evidence it from examples, not such as Mos-
chus's *אמפארדאון* will furnish you with, for I know not of what authority
they are; nor yet from S. Hieroms observation, who is said to
have turned over *historiam* on purpose, and never found any mer-
ciful man, which met not with some small blessing in this world, as
the reward of that virtue; but even by appealing to your selves,
and challenging any man here present to bring but one instance
of a prudent almes-giver, that hath yearly or weekly consecrated some
considerable part of his revenue or increase to that use, and can say C
that ever he found any real miss of that, any more then of the blood
let out in a phresie, nay, if he have done it constantly, and sincerely
from the one true principle, compliance with the command and exam-
ple of God, let him speak his conscience, if he do not think, that
all the rest hath thrived the better for that, as Phibotomie hath
saved many mens lives, letting out some ounces of blood been the
securing of the whole mass, that it hath had a secret, blessing in-
fluence, a vital, auspicious infection upon the remainder, by this art
of consecrating our estates, intitling God to the fence, and safeguard D
of them, as of his temples, and altars, that thieves, and oppres-
sors, and devils, conceive a reverence due to them, and a kind
of sacrilege to approach, or purloine from them, as they that put
the crown into their intaile, do thereby secure it to the right heir,
that it can never be cut off. The poor widow of Sarepta, what a
strange trial made she of this truth? When the last of her store was
fetch'd out to make the funeral feast for her self and family, that
they might eat and dy, that very last cake, that all that was left,
she gives to Elijah in his distresse, and this is so farre from ruining
her, that it brought a blessing on her barrel and her cruse,
that she and all hers were not able to exhaust; I might adde the poor E
widow in the Gospel, that, if we may beleieve Christ, cast in all that
she had into the Corban, even her whole substance; the Christians,
that sold all and laid it at the Apostles feet, and yet we never read of
any of these, that brought himself to distresse by this means. But
these are *ex abundanti*, more then is required for the vouching of
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A my present proposition, and of a higher strain, then what I design for your imitation.

'Tis time that I begin to retire, and wind up with some application, which you cannot imagine should be any other, after all this preparation, but a Go and do thou likewise. And if you can but believe this one thing, that I have brought many witnesses from heaven to testify, that your goodness shall not impair your plenty, that your store shall never be lessened by so giving, I doubt not but you will be as forward to go, as any man to have you. The onely hold-back is the affection and passionate love, that we bear to our wealth, that lust, or sensuality of the eye, as the Apostle calls it. 'Tis ordinarily observed of young men and dissolute, that they have many times a great aptness and ingeniousness, and withall patience to any speculative knowledge, the Mathematicks, or any such the abstrusest studies, but for morall precepts, rules of good life, they will not be digested; And, my brethren, give me leave to tell you in the spirit of meekness, that the like, in another respect, is observed of this auditory, any thing wherein their wealth is not concerned, is most readily entertained, none more attentive, ingenious auditors;

B but when their profit is intrench'd on, their beloved golden Idol (of which I may say with Moses, O this people have committed a great sin, made them Gods of gold) when this, I say, begins to be in danger, as the silver shrines at S. Pauls preaching, Acts. 19. then, as it follows in that place, the whole city is filled with confusion: like that young man in the Gospel, that would do any thing that Christ would require, Good Master, what shall I do to inherit eternall life! So far as that Jesus loved him, when he beheld him, Yet when Christ proceeds to the ἐκείνου, one thing is wanting to thee, go sell, give to the poor, then follows the covetous, and availing, he went away sad and sorrowfull, sighing and groaning, as if he had been to part with blood and bowels; And this is the ground of Christ most considerable observation, οὐκ δύναται how hard (and οὐκ ἀδύνατον how impossible) is it for a rich man to enter the Kingdome of heaven, for a worldly-minded man to be a Christian?

C Could you but reduce into order this one mighty exorbitant humour, purge out this χολὰ τὰς νύκτας, as S. Peter calls it, this overflowing of the gall, this choler and bitterness, that lyes cak'd upon the soul, that σινδρῶπος ἀδύνατος, as he goes on, in the aggravating of covetousnesse, we English it band of iniquity, but it signifies a complication of wickednesse bound up all in one volume, mingled into one

D E hypostasis, this legion of earthly devils, that came out of the tombes to enter into thee, and there continue crying and cutting thee with stones; I should then proceed with some heart and spirit, and tell you that, that every man knows but such demoniacks, that alms-giving is in it self a thing, that any man living, if he have but the reliques of unregenerate nature, and the notion of a Deity about him, would take pleasure

* *Ped. l. 3. c. 6.** *Pol. Aul. c. 3. p. 56.*
* *Ib. c. 5.** *P. 105.** *P. 109, 110.** *In Dent. 26.*

pleasure in it, were he but satisfied of this one scruple, that 'twould not hinder his thriving in this world. 'Tis more blessed to give than to receive, is the *Apothegme* of S. Paul quoted from *Christ*, though it be not rehearsed in the *Gospel*, and * *Clement* hath turned it into a *maxime*, *μετάδοσις μωδεον, ἢ κτήσις δακνύν*, 'tis giving not possessing that signifies a man to be happy; and this happiness the highest, and most divine sort of happiness, 'tis a blessed thing to give. And of the same inclination in the *word* of you, I will no more doubt, then I do of your being men, of your having humane souls about you, could you be but fortified against this one terror, were but this one trembling spirit exercised, and cast out, this apprehension of impairing your estates by that means: Now of this an ordinary *Few* makes so little doubt, meerly upon authority of the places of the *Old Testament*, which I cited, that he may read thee a *Lecture* of faith in this particular. *Paulus Fagius* assures me of the *moderne Jews*, who have not been observed to be over-liberal; that they still observe the payment of the poor mans *tithe*, meerly out of design to enrich themselves by that means, and tells us of a *Proverb* of * *Rabbi Akiba*, *בעשרת סן לעשר* *tithes are the hedges to our riches*, and on the contrary, * that there be seven kinds of judgements that come upon the world for seven prevarications, and the first is famine upon not tithing, and the second against another kind of famine upon another not tithing, and that second plainly belongs to the poor mans tithing, when (as it * followes) some are full, and others are famish'd, and the third is a plague upon not obeying the Law concerning the fruits of the *Sabbatical year*, which you know, were to be left to the poor. And again that there are four seasons, wherein the plague was wont to rage especially, in the fourth year upon the non-payment of the poor mans *tithe* the third year, on the seventh, upon the like default in the sixth, in the end of the seventh, upon default concerning the seventh years fruits, that were to be free and common, and the last yearly, in the close of the feast of tabernacles, upon the robbing of the poor of those gifts that at that time were left unto them, the * *gleamings* of the harvest, and vintage, the corners of the field, the fallings, &c. Adde to this the one place more of *Rabbi Bechai*, Though, saith he, it be unlawfull to prove or tempt the Lord, for man must not say, I will performe such a commandment, to the end, I may prosper in riches, yet *Mal. 3. 10.* and *Prov. 3. 10.* there is an exception for payment of tithes and works of mercy, intimating that on the performance of this duty we may expect even miracles to make us rich, and set to that performance on contemplation and confidence of that promise. And 'tis strange, that we *Christians*, should find more difficulty in beleeving this, than the griping reprobated *Jews*; strange, that all those books of *Scripture* should be grown apocryphal, just since the minute, that I cited those testimonies out of them. This I am resolved on, 'tis want of belief, and nothing else, that

- A that keeps men from the *practice* of this duty, whatsoever 'tis in other sins, we may believe aright, and yet do contrary (our understanding hath not such a controuling power over the Will, as some imagine) yet in this particular, this cannot be pretended; Could this one mountain be removed, the lessening of our wealth, that alms-giving is accused of, could this one scandal to flesh and blood be kick'd out of the way, there is no other devil would take the *merciful mans part*, no other temptation molest the alms-giver. And how unjust a thing this is, how quite contrary to the practice at all other Sermons, I appeal to your selves. At other
- B times the doctrine raised from any Scripture is easily digested, but all the demurre is about the practical inference; but here when all is done, the truth of the doctrine still [*that we shall not be the poorer for alms-giving*] is that, that can never go down with us, lyes still crude uncooked in our stomachs; A strange prepossession of worldly hearts, a *petitio principii*, that no artist would indure from us. I must not be so unchristian whatsoever you mean to be, as to think there is need of any farther demonstration of it, after so many plain places of Scripture have been produced; Let me onely tell you, that you have no more evidence for the truth of Christs coming into the world, for all the fundamentals of your faith, on which you are content your salvation should depend, than such as I have given you for your security in this point. Do not now make a mockery at this doctrine, and either with the *Few in Cedrenus*, or the *Christian in Palladius*, throw away all you have, at one largesse, to see whether God will gather it up for you again, but set soberly, and solemnly about the duty, in the fear of God, and compliance with his will, and in bowels of compassion to thy poor brethren, that stand in need of thy comfort, those *Emeralds and Facinths*, that * *Macarius*, perswaded the rich virgin to lay out her wealth upon; and this out of
- D no other insidious or vain-glorious, but the one, pure, Christian fore-mentioned design, and put it to the venture, if God, ever suffer thee to want, what thou hast thus bestowed. * *Dorotheus* hath excellently stated this, *Didacna. 18*. There are, saith he, that give alms, *δὲ τὸ ἐνομασθῆναι τὸ χαλόν*, that their names may prosper, *ὃ δὲ δὲ ἐνομασθῆναι τὸ χαλόν*, and God blesteth and prospers their names; There be that do it for the good successe of their voyage, and God prospers their voyage; some for their children and God preserves their children; yea and some to get praise, and God affords them that, and frustrates none in the merchandise he designed to traffick for, but gives every one that which he aimed at in his liberality. But then all these traffickers must not be so unconscionable, as to look for any arreare of farther reward, when they are thus paid at present, they must remember *ὅτι οὐκ ἔστιν ἔτι δῶν*, they have no depositum behind laid up with God for them, and therefore it is necessary for a Christian to propose to himselfe more ingenuous designes, to do what
- E he

* *Pallad. Hist. Laus. c. 5.*

* *Bib. Pa. Gra. vol. 1. p. 337.*

he doth in obedience to, and out of a pure love of God, and then there is more than all these, even a kingdome prepared for him. *Mat. 25.* A

I must draw to a conclusion, and I cannot do it more seasonably, more to recapitulate, and inforce all that hath been said, than in the words of *Malachy, c. 3. 10.* Bring you all the tithes into the storehouse, (no doubt but this comprehends the duty in the text, the *compleveris anno tertio*, the poor mans tithing) that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windowes of heaven, and poure you out a blessing, that there shall not be room enough to receive it. If this will not open the misers hand, unshrivele the worldlings heart, I cannot invent an engine cunning, or strong enough to do it. Thou that hast tired and haras'd out thy spirits, in an improsperous, succesless pursuit of riches, digged and drudged in the mines, thy soul as well as thou, and all the production of thy patience, and industry crumbled and mouldered away betwixt thy fingers; thou that wouldest faine be rich, and canst not get *Plutus* to be so kind to thee, art willing to give Satan his own asking, thy *prostraveris*, for his *totum hoc*, to go down to hell for that merchandise, and yet art not able to compass it, let me direct thee to a more probable course of obtaining thy designs, to a more thriving trade, a more successfull voyage, not all the devotions thou dayly numbrest to the devil or good fortune, not all the inventions, and engines and stratagems of covetousness managed by the most practised worldling, can ever tend so much to the securing thee of abundance in this life, as this one *compleveris* of the text, the payment of the poor mans tithing. And then suffer thy self foronce to be disabused, give over the worldlings way, with a *hanc non successit*, reforme this error of good husbandry, this mistake of frugality, this heresie of the worldling, and come to this new Ensurers office, erected by God himself, prove and try if God do not open thee the windowes of heaven — shall I adde for the conclusion of all, the mention of that poor, unconsidered merchandise, the treasures of heaven, after all this wealth is at an end, the riches of the celestial paradise, which like that other of Eden is the posing of Geographers, *pars terra incognita*, undiscovered yet to the worldlings heart. Methinks there should be no hurt in that, if such friends may be made of this Mammon of unrighteousness, this falsehearted, unfaithful wealth of yours, that when you fail, they may receive you into everlasting habitations, sure this may be allowed to joyne with other motives to the performance of a well-tasted, wholesome duty. In a word, If earth, and heaven combined together, be worth considering, the possession of the one, and reversion of the other, abundance and affluence here, the yearly wages of alms-giving, and joys and eternity hereafter, the final reward of alms-giving a present coronet, and a future crown, a Canaan below, and a Jerusalem above, if the conjunction of these

A *two* may have so much *influence* on your hearts, as in *contemplation* of them to set you about the motion, that *nature* it self inclines you to, and neither *world* nor *flesh* have any manner of *quarrel* to feigne against it, then may I hope that I have not preach'd in vain, that what I have now onely, as a *precentur*, begun to you, the *whole chorum* will answer in the *counterpart*, what hath been now proclaimed to your eyes, be *echoed* back again by your *hearts*, and *lives*, and the very-est *stone* in the *temple* take up its part, the *hardest*, *impenetrablest*, *unmercifullest* heart joyne in the *anathemization*.

B And this shall be the *summe* not onely of my *exhortation*, but my prayer, That that *God of mercies* will *open* your *eyes* first, and then your *hearts* to the *acknowledgment*, and *practice* of this duty, direct your *hands* in the *husbanding* that *treasure* intrusted to them, that *mercy* being added to your *zeal*, *Charity* to your *devotion*, your *goodness* may *shine* as well as *burn*, that *men* may *see*, and *taste* your *good works*, *glorifie* *God* for you here, and you *receive* your *crown of glory* from *God* hereafter.

THE END